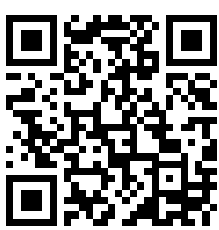
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

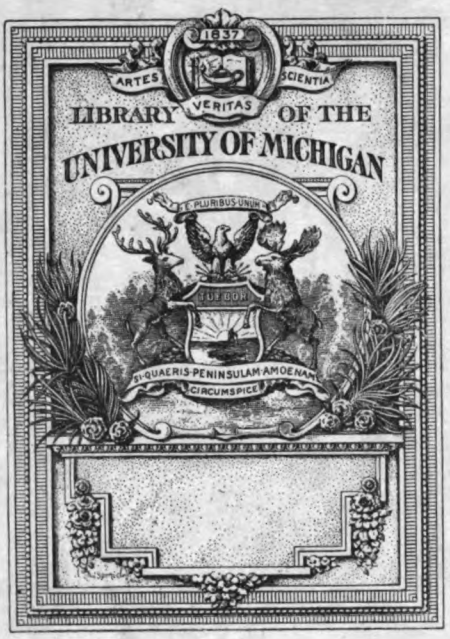
Google™ books

http://books.google.com



B 387970 DUPL

Digitized by Google



Digitized by Google

BS
410
.B583

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

The Hebrew Student

A MONTHLY JOURNAL

IN THE INTERESTS OF OLD TESTAMENT LITERATURE AND INTERPRETATION.

WILLIAM R. HARPER, Ph. D., Editor.

VOLUME II.

SEPTEMBER, 1882—JUNE, 1883.

CHICAGO:
The Hebrew Book Exchange,
MORGAN PARK, ILL.

Digitized by Google

Digitized by Google

TABLE OF CONTENTS.

SEPTEMBER.

I. HAD THE MASSORITES THE CRITICAL INSTINCT? *Prof. Willis J. Beecher, D. D.* 1- 7
II. ROBERTSON SMITH'S "PROPHETS OF ISRAEL," *Prof. Charles A. Briggs, D. D.* 8-14
III. THE ORIGIN AND THE FORMAL CONTENTS OF THE TALMUD, *Rev. P. A. Nordell* 15-18
IV. THE BOOK OF RUTH CONSIDERED STATISTICALLY, *C. E. Crandall* 18-21
V. GENERAL NOTES 21-25
VI. EDITORIAL NOTES 26-28
VII. QUESTIONS AND ANSWERS 29
VIII. BOOK NOTICES 30-31
IX. RECENT PAPERS ON THE OLD TESTAMENT 32

OCTOBER.

I. SOME "HEBREW" FACTS, *The Editor* 33-36
II. ISAGOGICAL INTRODUCTION TO THE PROPHECY OF NAHUM, *Prof. S. Burnham* 37-41
III. THE HEBREW TEXT OF THE PROPHECY OF NAHUM 42-54
IV. A TRANSLATION OF THE PROPHECY OF NAHUM, in Parallel Columns with the Authorized Version 43-55
V. A TRANSLATION OF THE SEPTUAGINT OF THE PROPHECY OF NAHUM 56-58
VI. A TRANSLATION OF THE TARGUM OF THE PROPHECY OF NAHUM 58-61
VII. A TRANSLATION OF THE VULGATE OF THE PROPHECY OF NAHUM 61-63
VIII. THE MEMBERS OF THE SUMMER SCHOOL TRANSLATION-COMMITTEE 64

NOVEMBER.

I. THE LITERARY STUDY OF THE BIBLE, *Prof. Charles A. Briggs, D. D.* 65-77
II. THE GENUINENESS OF ISAIAH'S PROPHECIES, *Rev. Wm. H. Cobb* 77-81
III. TRACES OF THE VERNACULAR TONGUE IN THE GOSPELS, I., *Prof. Franz Delitzsch* 81-82
IV. THE DAY OF THE ETERNAL, *Dr. Henry Gersoni* 83
V. THE HEBREW UNION COLLEGE, *Rabbi Isaac M. Wise* 84-85
VI. GENERAL NOTES, ... 86-89
VII. EDITORIAL NOTES 90-92
VIII. QUESTIONS AND ANSWERS 92-94
IX. BOOK NOTICES 94-95
X. RECENT PAPERS ON THE OLD TESTAMENT, ... 96

DECEMBER.

I. ON THE NEW PENTATEUCH-CRITICISM, *Prof. E. Benj. Andrews* 97-104
II. TRACES OF THE VERNACULAR TONGUE IN THE GOSPELS, II., *Prof. Franz Delitzsch* 104-105
III. SCRIPTURE USAGE OF נֶפֶשׁ AND רוּחַ, AND OF THE CORRESPONDING GREEK WORDS, *Prof. James Strong, S. T. D.* 105-106
IV. EXEGESIS OF PSALM II., 7, *Rev. O. S. Stearns, D. D.* 107-111
V. FIRST HEBREW BOOKS, *Rabbi B. Felsenthal* 111-112
VI. HEBREW PERIODICALS, *Dr. Henry Gersoni* 113-115
VII. GENERAL NOTES 116-119
VIII. EDITORIAL NOTES 119-121
IX. QUESTIONS AND ANSWERS 121-124
X. BOOK NOTICES 124-128
XI. RECENT PAPERS ON THE OLD TESTAMENT 128

253263

Digitized by Google

JANUARY AND FEBRUARY.

I. PROFESSOR FRIEDRICH DELITZSCH and the Word יהוה, *Rev. John P. Peters, Ph.D.*..129–142
II. ORELLI ON OLD TESTAMENT PROPHECY, *Rev. Nathaniel West*.....142–150
III. PROFESSOR STRACK ON THE PENTATEUCH, *Prof. A. H. Newman*.....151–154
IV. JACOB'S ZODIAC, *Prof. J. C. C. Clarke*.....154–158
V. EZEKIEL AND LEVITICUS, *Prof. H. G. T. Mitchell*.....159–160
VI. THE LEVITICAL LAW AS A TUITION TO THEISM, *Prof. William C. Wilkinson, D. D.*..161–162
VII. THE HEBREW CLUB, Lowell, Mass., *Rev. J. W. Haley*.....162–163
VIII. ANTIQUITY AND AUTHORITY OF THE HEBREW ACCENTS.....164–169
IX. CRITICAL NOTES.....169–172
X. GENERAL NOTES.....173–177
XI. EDITORIAL NOTES.....178–182
XII. BOOK NOTICES.....182–187
XIII. SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.....187–192

MARCH.

I. THE LANGUAGE OF PRIMITIVE MAN, *J. A. Smith, D. D.*.....193–199
II. THE MEN OF THE GREAT SYNAGOGUE, *Prof. Willis J. Beecher, D. D.*.....200–207
III. GLIMPSES OF THE SYRIA OF THE PRESENT, adapted from the German by *D. Temple*.208–210
IV. NOTES FROM ABROAD, *Rev. John P. Peters, Ph.D.*.....210–213
V. INTRODUCTORY PAPER UPON ASSYRIAN GRAMMAR.....214–216
VI. EDITORIAL NOTES.....216–218
VII. BOOK NOTICES.....218–221
VIII. SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.....221–224

APRIL.

I. THE HIGH-PLACES, *Prof. H. P. Smith*.....225–234
II. THE RELATIONSHIP OF THE OLD TESTAMENT TO THE NEW, *Prof. F. A. Gast*.....234–239
III. NOTES FROM ABROAD, *Rev. John P. Peters, Ph.D*.....240–242
IV. ELIJAH, THE GREAT PROPHET REFORMER.....243–245
V. EDITORIAL NOTES.....245–248
VI. BOOK NOTICES.....248–253
VII. SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.....254–256

MAY.

I. THE AUTHORSHIP OF THE FIFTY-FIRST PSALM, *Rev. P. A. Nordell*.....257–263
II. THE LITTLE BOOK OF THE COVENANT, *Prof. Charles A. Briggs, D. D.*.....264–272
III. NOTES FROM ABROAD, *Rev. John P. Peters, Ph.D*.....273–275
IV. GENERAL NOTES.....276–277
V. PREPOSITIONS OF THE VERBS MEANING TO BELIEVE OR TRUST, *Prof. F. B. Denio*..277–279
VI. EDITORIAL NOTES.....279–282
VII. BOOK NOTICES.....283–286
VIII. SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.....286–287

JUNE.

I. THE GREATER BOOK OF THE COVENANT, *Prof. Charles A. Briggs, D. D.*.....289–303
II. THE UNITY OF THE PENTATEUCH, *Prof. Charles Elliott, D. D.*.....304–308
III. THE ORIGIN OF THE SEMITIC ALPHABET, *Prof. John C. C. Clarke*.....309–315
IV. THE LAW AND THE PROPHETS, *Prof. H. P. Smith*.....315–319
V. NOTES FROM ABROAD, *Rev. John P. Peters, Ph.D*.....320–322
VI. ALCUIN'S BIBLE, *J. A. Smith, D. D.*.....322–324
VII. EDITORIAL NOTES.....325–327
VIII. BOOK NOTICES.....327–331
IX. SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.....331–332
X. GENERAL INDEX.....333–335

Digitized by Google

THE HEBREW STUDENT.

VOL. II. SEPTEMBER, 1882. No. 1.

HAD THE MASSORITES THE CRITICAL INSTINCT?

By PROF. WILLIS J. BEECHER, D. D.,
Auburn Theological Seminary.

It now appears that the so-called textus receptus of the New Testament was very far from being the best text attainable. It sufficiently preserved the New Testament to transmit its meaning for popular use. The moral and religious teachings drawn from it were the same that would have been drawn from a more exact text; but an exact text it was not.

Is the Massoretic text of the Old Testament similarly inexact? No question more important than this now confronts the student of the Hebrew sacred books. This question is far more vital in regard to the Old Testament than it ever was in regard to the New, for at least two reasons. First, the so-called text of the New Testament never was such except in name. The textus receptus of no two editors was alike; and every editor had emendations to propose even on his own version of it. On the other hand, the Massoretic text has been for ages a genuine textus receptus of the Old Testament. And secondly, if this textus receptus be not an exact text, we have little hope of ever possessing a text that is exact.

This article does not propose to discuss the whole question whether our present text is exact, but only to examine a single bearing of a single branch of the evidence. The branch of the evidence to be thus considered, is that of the Massoretic tradition. This is to be examined solely as

Digitized by Google

to its bearing on the inquiry whether the men through whom our present text has come down to us, were men who appreciated the importance of textual exactness. Until some time after the introduction of printing into Europe, most copyists of the various Greek texts certainly acted on the theory that textual accuracy was of little importance, compared with the handing down of the literary contents of the text; and this habit of theirs is the most fruitful of the sources of textual corruptions.

That the scribes who handed down the Old Testament must all the more have held to the same view is now very generally assumed. Is this assumption well founded? It is at least a natural assumption on the part of Christian scholars whose gymnastic training was chiefly drawn from the Greek and Roman classics. If the texts of our distinctively Christian sacred books have suffered through the lack of critical exactness in their transmission, much more, we are apt to think, must the text of what many are in the habit of regarding as the older and inferior scriptures have suffered in the same way. If copyists were careless as to the ipsissima verba of those most elegant productions, the Greek classics, much more, we naturally assume, must they have been careless as to the ipsissima verba of any other texts. To be sure, this is not reasoning. It is mere suggestion, or mere prejudice. Probably very few scholars are conscious of having been influenced by it. But what better reason can be assigned for the opinion now so prevalent, that the Hebrew text of the Old Testament must have undergone the same processes of corruption with the different Greek texts? Among the hundreds of thousands who have embraced this opinion, how many can sustain it by any stronger argument than the assumption that any infelicity which has befallen the New Testament and the Greek classics, must, in yet greater degree, have befallen all other scriptures and all other classics?

Evidently it is conceivable that there may have been Hebrew copyists, whose habits in these matters differed from the usual habits of the Greek copyists. One who is accustomed to reproach the Israelites with superstitious adherence to the letter of the Scriptures, to the neglect of their spirit, must of course admit that this care for the letter may have characterized them in the transmission of the Scriptures, as well as in the use of them. And one who takes a higher view of Israelitish character will have no difficulty in supposing that the Israelite scribe may have been more enlightened than the Greek copyist in regard to the importance of transmitting not merely *the literary* contents of a work, but its exact text.

Digitized by Google

This is what *may have been.* We turn to the facts, and ask what *actually has been.* Were the men who handed down the Old Testament text capable of appreciating literal exactness in a text, as well as its literary value? If this question is answered in the negative, it is pretty decisive as against the minute trustworthiness of our present text. If it is answered in the affirmative, its relations to the other evidence in the case give it great weight in the opposite scale.

Using the term "Massorite," to describe not only the comparatively late Massorites who wrote out our text with its present vowels and other points, but also their predecessors who compiled the Massorah, and *their* predecessors who handed down the materials out of which the Massorah was compiled, we find a sufficient answer to our question in the Massoretic traditions that are within our reach. The most accessible portions of the Massoretic work, are found in the points and foot-notes of our common Hebrew Bibles. The facts essential to our purpose are mostly contained in these, and are very familiar.

In the writing down of the vowels, the Massorites were not content to express merely the full vowel sounds, as is done in most languages; but undertook to note the minute shades and variations of sound represented by the compound Sh'vas and Pattah-furtive. If we were directly arguing from this in favor of the trustworthiness of their text, we might be met by some one who should challenge the phonographic accuracy of their work, or even its accuracy as a means of distinguishing words and parts of speech. In order to see the whole bearing of the fact in hand upon all questions as to the Old Testament text, we should have to investigate these points. But we do not need to do this in order to see that the Massorites had in their minds the conception of the importance of minute accuracy in the transmission of even the accessories of the Scripture text. If we should admit that, in carrying out their conception, they failed phonographically; or if we should even admit that they were not entirely successful in representing the true structure and meaning of the words in some passages, this would not at all invalidate the conclusion, that they had in mind the conception of a transmission of a text more minutely accurate than has been attempted in the case of other works. That they had this conception, is proved by the mere fact that they made the attempt to realize it, whether they were entirely successful in the attempt or not.

Some of the minute variations in vocalization justify the same conclusion. Hundreds of instances of these may be found in so accessible a

Digitized by Google

book as Green's Hebrew Grammar, in the fine print connected with the verb paradigms. How does it happen, for example, that the form which would regularly be הָעֲבַרְתָּ is הָעֲבַרְתָּ in Josh. 7:7, (being here marked with the note "So it ought to be") while it is elsewhere הָעָבַרְתָּ? In all these cases, an induction of the mass of instances proves to us that there was a rule for the vocalization.

We should expect, therefore, to find all the cases which fall under the rule conformed to it. But this is not the case. A multitude of variations from each rule are preserved. Many of them are annotated, and thus shown to have been handed down by design. Apparently most of them were handed down by design whether annotated or not. In general, they are very inconvenient, and utterly without significance, so far as the contents of the text are concerned. Is it possible to account for them otherwise than as the attempt of somebody to transmit all the shades of the traditional pronunciation of the text? As long as the language was a living language, these variations of sound would, of course, be constantly coming into existence. When the language ceased to be living, and was handed down chiefly by oral instruction, these established variations would still be handed down. When the attempt was made to write the vowels, they would be written as they had been traditionally pronounced. The variations as now existing show that the Massorites, as a matter of fact, were guided by the aim of preserving the traditional pronunciation. Had they followed general rules, and their own judgment thereon, they would have made all these instances uniform. Here, again, the question is not whether they succeeded in the attempt, so that we can now be sure that our present variations in the points accurately represent the variations that were current while Hebrew was still a living tongue. It is enough for our purpose, that the Massorites evidently made this attempt, and in making it, showed themselves to be possessed of a conception of accuracy of text more minute than even that of our modern textual critics.

The same distinct conception of the importance of never changing even a letter of the text appears in the well-known mode of procedure in the emendatory notes called *Q'ri*. The critics who devised this plan may or may not have been otherwise competent, but they at least had a distinct idea of the importance of textual exactness.

The notes at the close of the books show the same thing. That at the end of the book of Isaiah says, for example, that the number of the verses of Isaiah is 1295, that their mnemonic sign is the word ארצה in

Digitized by Google

Ezek. 20:41; and that the middle verse is Is. 23:21. This is evidently a mechanical device of securing accuracy in the transmission of the text. It shows that the idea of mechanical accuracy was not foreign to the minds of the men who made these notes on the Old Testament books. If we were now undertaking to prove that they succeeded in transmitting a perfectly accurate text, we should have to deal with the fact that the number of verses now in the Isaiah is 1291 instead of 1295, while the middle verse still is the one designated in the note. But however any one may explain the discrepancy, it does not change the demonstration of the fact that the men through whom this text came had clearly in mind the notion that the transmission of a text, as distinguished from the transmission of its meaning, was a thing so important that it was necessary to guard it with all possible devices for testing its accuracy.

In the Pentateuch and the Psalms, these devices are more numerous and minute. If, for example, any one will read the foot-notes on Lev. 8:7, 10:16, 11:42, 16:8, (some copies), he will find the middle word and the middle letter of the Pentateuch designated, as well as its middle verse; and in addition to all this class of checks, he will find indicated the exact position in the column, and in the line, into which certain words ought to fall, as the copyist reaches them in his work.

There is no need to specify further. It would not be a very laborious task for a Hebrew student to read through the notes of the Hebrew Bible, and thus familiarize himself with all the items of this sort. They are also mentioned more or less fully in the Bible dictionaries and books of reference. For the present purpose, we only need to get them sufficiently in mind to appreciate clearly their bearing on the one question in hand, as differing from all other questions concerning the Hebrew text. The proof from them that the men who originated and used them had a clear idea, at least, of the immense value of textual exactness, amounts not only to high probability, but to practical demonstration repeated over and over.

But how far back is the ground covered by this proof? It guarantees the intention of the copyists as far back as it goes; but does it go far enough back to be of decisive value?

Confessedly it covers the time back to several centuries before the introduction of printing into Europe. That is to say, for several centuries during which the Greek texts were being handed down through men who appreciated the importance of their contents, but not that of an exact text; the Old Testament text was handed down by men who appreciated

Digitized by Google

the importance of both. This fact destroys all the presumptions and analogies that might otherwise exist against the view that the Hebrew text was always handed down with the same appreciation of the value of textual exactness. Since this difference between the Hebrew scribes and the copyists of the Greek writings actually existed for hundreds of years, during which the two were transmitted side by side, it may possibly always have existed. Indeed, it thus becomes very likely that it always existed.

Again, our proof confessedly covers the ground to a point of time antecedent to the writing of the vowels. The conception of the written vowels preceded the writing of them. Many of the notes are much older than the written vowels. Our proof, therefore, covers the Massoretic text as now voweled and accented, and not merely the consonants of it. All through the period during which the vocalization was being reduced to writing, and ever since that period, as well as for some generations before it, the evidence we have traversed is decisive, as showing that the text was in the hands of men who knew how important it was that a text should be kept and transmitted with the minutest critical accuracy.

Traces of the Massoretic notes are found throughout the Talmuds. The farther back we go, the less abundant, of course, the evidence becomes. Probably, however, no one would deny that it is abundant enough to be decisive, back to about the time of the destruction of Jerusalem by Titus.

But beyond this, the later evidence must be allowed to have weight in determining what interpretation is to be put upon certain passages of the earlier evidence. When Josephus, for example, in the celebrated passage in his book against Apion (I. 8,), says that in all the past no one had dared to add anything to the sacred books, nor to take away anything from them, how are we to understand his meaning? Shall we take it in a strict sense, or in a vague sense? When we reflect that the conception of textual exactness presented in the Massoretic notes was certainly held by men whose lives were, in part, contemporaneous with that of Josephus, we can hardly doubt that he himself was familiar with the same conception, or that, in this passage, he intended to present it. It must be that he here certainly meant to affirm that the Jews were accustomed to preserve the text of their twenty-two sacred books, neither adding to them nor taking from them, with an appreciation of the value of textual exactness altogether unknown to the Greeks. Our position does not depend upon the truthfulness of this affirmation. The mere fact that

Digitized by Google

Josephus makes the affirmation is sufficient for us, whether the affirmation itself be true or false; for the fact that he makes it, shows that the idea contained in it was in his mind, and in the minds of men of his generation, and of generations previous to it.

In this connection, it is hardly possible to understand our Savior's expression, that one jot or one tittle shall in no wise pass from the law, in any sense which does not make it an allusion to a current familiar idea of the importance of textual exactness.

Many generations earlier than Josephus or Jesus, in the account given by the so-called Aristæus of the origination of the Septuagint, as that account appears in Josephus or in the extant letter of Aristæus, the whole amount of the pains taken by Ptolemy is represented as being taken not for the purpose of securing copies of the Jewish Scriptures, but for that of securing authenticated accurate copies of them. The accounts are full of such expressions as the following, in which Demetrius officially memorializes the King to send to Jerusalem for a copy, instead of taking such copies as were at hand in Alexandria. "It hath also happened to them that they have been transcribed more carelessly than they ought to have been, because they have not had hitherto royal care taken about them. Now it is necessary that thou shouldest have accurate copies of them."

Here again, the only point we need to use, is that this conception of the need of a remarkable textual accuracy in the Old Testament, stands out in bold relief. Our space forbids the further citing of evidence. Certainly it is not difficult to prove that this conception has attended the transmission of the standard Old Testament text as far back as we can trace the history of that transmission, and presumptively as far back as to the original writing of the books. To prove that this conception existed is, of course, a different thing from showing how far it was realized in the actual copies that were made. But it is an important element in the solution of this latter question.

Digitized by Google

ROBERTSON SMITH'S PROPHETS OF ISRAEL.

By Prof. CHARLES A. BRIGGS, D. D.,
Union Theological Seminary, N. Y.

Considerable attention has been given to the study of the Prophets of Israel since the masterly work of Ewald on that subject, especially by Duhm, Küper and Reuss in Germany, Kuenen in Holland and Bruston in France. Misled by Rabbinical scholars of the 17th century, Christian scholars have given their chief attention to the *legal* element in the Old Testament, to Moses as a law-giver and the Levitical institutions; and have regarded the Prophets as mere interpreters of the Law, and have neglected them save so far as they could extract from them references to the Messiah and his work, or practical and pious reflections and maxims. It is now becoming more and more evident that the most important element in the Old Testament is the *Prophetic*, even in Moses himself; and accordingly Biblical students are more and more giving themselves to this department of study. Robertson Smith has succeeded during the past winter in enlisting the interest of large audiences in Glasgow and Edinburgh, in a course of 8 lectures upon the Prophets to the close of the 8th century B. C., including Amos, Hosea, Micah and Isaiah. These lectures are now given to the public in an attractive volume of 444 pages, octavo, enriched with valuable critical notes and an index.

Robertson Smith exhibits in this volume the same characteristic features of excellence and of fault that are found in his previous volume on the *Old Testament in the Jewish Church*, and which, indeed, belong to the character of the man as a scholar of deep spiritual earnestness, evangelical fervor and supreme love of the truth, yet with a hasty impetuous nature that not unfrequently jumps at conclusions and involves him in inextricable tangles which a sober second thought and a more cautious judgment might have avoided. In order that we may do him justice in the review of his important and stirring book we will first present the features of excellence and then those that are blameworthy.

The lectures are excellent in that:

(1) They set the Prophets in the frame of the history in a most charming style with vivid delineation in their personal peculiarities, their relations to one another and the varied circumstances of their times. They show that the author has thoroughly studied the Prophets from *within* as well as from *without*, and with intense sympathy of soul with them in their conceptions and their work. No one

Digitized by Google

can read these lectures, therefore, without forming a better conception of the Prophets, in that they and their work will become more *real* to his mental vision. The sentence with which the author begins his lectures is a golden one, "The revelation recorded in the Bible is a jewel which God has given us in the setting of human history."

(2) They place the religion of the Prophets in the midst of the religions of Canaan and the neighboring nations, compare them the one with the other, distinguishing the *common* features and eliminating those that are peculiar to the religion of Jehovah. While we think that the *common* features are over-rated and the *peculiar* features are under-estimated,—in the main the author is correct in his statements: "The primary difference between the religion of Israel and that of the surrounding nations does not lie in the idea of a theocracy or in a philosophy of the invisible world, or in the external forms of religious service, but in a personal difference between Jehovah and other gods" (p. 70). "So the just consistent will of Jehovah is the law of Israel, and it is a law which as King of Israel He Himself is continually administering" (p. 72). "Under such trials a heathen religion which was capable of no higher hopes than were actually entertained by the mass of the Hebrews would have declined and perished with the fall of the nation. But Jehovah proved himself a true God by vindicating His sovereignty in the very events that proved fatal to the gods of the Gentiles" (p. 69).

(3) They seek the interpretation of the Prophets by the historico-critical method. "Instead of asking at the outset what the Prophet has to teach us, I shall inquire what he desired to teach his own contemporaries to whom his message was directly addressed" (p. 7). We should differ with the author in the application of his principle to the detailed passages, but we must agree with him that this is the only safe exegetical method for a Biblical scholar to pursue.

(4) They lay great stress upon the *solidarity* of Israel. "The basis of the prophetic religion is the conception of a unique relation between Jehovah and Israel, not, be it observed, individual Israelites, but Israel as a national unity" (p. 20). This important truth has been too often overlooked by theologians who have neglected to distinguish the various stages in the development of divine Revelation, and it should be justly emphasized. We cannot but think, however, that our author has overdone the emphasis in apparently excluding the individual relation altogether.

Digitized by Google

(5) They discern and set forth in a most earnest manner the deep spiritual character of the prophetic religion. Speaking of Amos he says: "To produce conviction of sin by an appeal to the universal conscience, to the known nature of Jehovah, above all to the already visible shadow of coming events that prove the justice of the prophetic argument, is the great purpose of the Prophet's preaching" (p. 141).—"Hosea places the essence of religion in personal fidelity to Jehovah and a just conception of His covenant of love with Israel" (p. 176).

(6) They correctly estimate the Prophet's relation to Jehovah and the essential nature of his inspiration: "It is a special characteristic of the Hebrew Prophets that they identify themselves with Jehovah's word and will so completely that their personality seems often to be lost in His. In no Prophet is this characteristic more notable than in Hosea, for in virtue of the peculiar inwardness of his whole argument his very heart seems to throb with the heart of Jehovah. Amos became a Prophet when he heard the thunder of Jehovah's voice of judgment. Hosea learned to speak of Jehovah's love and of the working of that love in chastisement and in grace toward Israel's infidelity, through rare experience of his own life, through a human love spurned but not changed to bitterness, despised yet patient and unselfish to the end, which opened to him the secrets of that Heart whose tenderness is as infinite as its holiness" (p. 178).—"In the experience of the greatest Prophets visions were of very rare occurrence. Isaiah records but one in the course of forty years prophetic work. As a rule the supreme religious thought which fills the Prophet's soul, and which comes to him not as the result of argument but as a direct intuition of divine truth, an immediate revelation of Jehovah, is developed by the ordinary processes of the intellect" (p. 221). These admirable statements deserve to be well pondered. The ordinary traditional representation of Prophecy which makes it essentially of the nature of *vision* in the *ecstatic* state is a low and degrading conception of Prophecy, deprives the Prophet of the exercise of his great faculties of soul in order to make him a mere machine in the hands of the deity. It is purely external and mechanical, and contrary to the essential spirit of divine revelation which approaches intelligent men through chosen human intelligences of various types in order to reach all men in forms easily apprehended by them. The vision theory of Prophecy shrouds the Prophets and their utterances in mystery, and tends to allegorical interpretation and conceits of the fancy and imagination which have no foundation in fact. The facts of the case are

Digitized by Google

that God chose as the organs of his revelation the finest intellects and noblest spirits of Israel and not marble images or dumb beasts or half-witted men and women.

(7) They apprehend and present the Prophetic ideal: "The drama of divine salvation, as it is set forth by the Prophets, gives a just and comprehensive image of God's working only by gathering into one focus what is actually spread over the course of long ages, and picturing the realization of the divine plan as completed in relation to a single historical crisis" (p. 342). Ordinary interpreters of Prophecy lose themselves in the mere details and seek for their realization in history, often forgetting that these are often but the external dress and forms in which the *ideal* of the Prophets is set for vividness and striking effect, and so they lose the grand lessons of Prophecy. The same faults are made with the representation of the Prophets as with the parables of our Savior. These faults have in the main been overcome in the study of the latter, and it is about time that they should cease to be made in the study of the former. The details and the forms of Prophecy can only be understood from their central lesson, and it is supreme folly for an interpreter to seek for an exact correspondence of these details with the subsequent history.

Having presented some of the features of excellence of the book we will now consider its characteristic faults. These faults are:

(1) The author gives himself without reserve to the critical school of Wellhausen, admitting frankly that he has derived assistance "especially from the writings of my friend Prof. Wellhausen."—"The writings of Wellhausen are the most notable contributions to the historical study of the Old Testament since the great work of Ewald, and almost every part of the present lectures owes something to them." This statement is the exact truth. The lectures have as their underlying and most influential principle the theory of reconstruction of Hebrew History and Literature of that most radical school. These lectures on the Prophets have as their animus to show that the Levitical system and the Deuteronomic code were unknown to the Prophets here considered. Doubtless the author has tried to keep from the Pentateuchal discussion in these lectures, but it was impossible to do so. The prophets are made to speak on this subject as they must speak, and are found to be by our author on Wellhausen's side. This subjective *a priori* theory of the Prophets hurts their proper interpretation and misrepresents them in not a few instances.

Digitized by Google

(2) The author is categorical and bold in statement, and at times careless and unguarded. Writing in brilliant sentences, pushing forward novel theories and original interpretations and statements, he apparently does not see the objections that start up on every side. Thus in going "behind the question of the supernatural as it is usually stated" to "the intrinsic character of the scheme of revelation as a whole" he takes the position: "It is a general law of human history that truth is consistent, progressive and imperishable, while every falsehood is self-contradictory and ultimately falls to pieces. A religion which has endured every possible trial, which has outlived every vicissitude of human fortune, and has never failed to re-assert its power unbroken in the collapse of its old environments, which has pursued a consistent course through the lapse of eventful centuries, declares itself by irresistible evidence to be a thing of reality and power. If the religion of Israel and of Christ answers these tests, the miraculous circumstance of its promulgation need not be used as the first proof of its truth, but must be regarded as inseparable accompaniments of a revelation which bears the historical stamp of reality." This is a grand paragraph and enlists our sympathy in many respects yet does not carry conviction with it as to its main point, that we can make the supernatural *secondary* to the grand historical reality of Christianity. The author does not seem to realize that this test requires immense periods of time in which to apply it. It would not apply to the times of the Prophets he was considering, in which the religion of Assyria seemed to more and more overcome the religion of Jehovah. It would not apply to the Jewish exiles at Babylon, or to the disciples of Jesus in the first Christian century. It does not settle the question to-day between the three great religions of the world: Mahometanism, Buddhism and Christianity. The power of the religion of Israel is in the *supernatural* element, and it is that alone which has given it the victory and this must ever be *primary*, and not secondary to anything else. The fault of Apologetes has been not that they have laid too much stress upon the supernatural element at the expense of the historical, but that they have divorced the two which should ever be treated together, and they have laid stress upon the *miracle* when they should have paid more attention to the miracle-worker, to the *Theophany* of the Old Testament, and the *authority* of the Messiah of the New Testament; and that they have in Revelation and Inspiration laid the stress upon mere externals, and allowed themselves to become absorbed in mechanical operations when they should have

Digitized by Google

studied the nature of that Revelation and Inspiration in the *active* and varied souls of the Prophets to whom the Revelation and Inspiration were given; in other words, they should have paid less attention to the details and the results of the Supernatural, and more attention to the supernatural force itself, namely God, working through Theophany and Jesus Christ in holy men and Prophets, in their words and in their deeds, in one grand comprehensive purpose realizing itself step by step in history.

(3) The author is at times radically inconsistent with himself from the neglect to make the proper discriminations and from the use of too strong language: Thus he claims "that it is difficult to understand how any sound judgment can doubt that Hosea's account of his married life is literal history" (p. 180), and yet in treating of the Prophecy, Isaiah XI., he states: "It would be puerile to take these expressions literally" (p. 301). And again, "Not only have Isaiah's predictions received no literal fulfilment, but it is impossible that the evolution of the divine purpose can ever again be narrowed within the limits of the petty world of which Judah was the centre, and Egypt and Assyria the extremes" (p. 387). Now if we could feel authorized to use as strong language as the author, we would rather reverse his statements as to Hosea I. and Isaiah XI., and regard that as puerile which he claims as alone consistent with sound judgment, and *vice versa*. And the third statement is altogether too *sweeping* for all the facts of the case.

(4) The author ever inclines to the *radical* side of criticism. His emendations of the text are sometimes excellent, but oftentimes in order to an exegesis that suits the theory. His separation of Micah VI. from that Prophet is not sufficiently justified by the authority even of Ewald. In displacing Joel from his generally recognized position as the leader of the choir of the Prophets, and transferring him to be "one of the latest prophetical books," without any explanation save that given in the Appendix (p. 396), he is entirely arbitrary, but is doubtless influenced by the necessity of the Wellhausen theory which finds Joel in great measure a stumbling block, as one of the early Prophets.

(5) He under-rates the importance of *predictive* Prophecy. It is true that this element has been greatly over-rated and there has been great anxiety on the part of interpreters to find predictions everywhere. It is true that "even when applied to the near future they were not always fulfilled in that literal way for which some theologians think it necessary to contend" (p. 268). But Robertson Smith is hardly

Digitized by Google

justified on this account in going to the other extreme and minimizing the predictive element to such an extent as he has done especially with regard to the Messianic idea, when interpreting Isaiah VII. 14 sq.: "He, (The Prophet), says only that a young woman who shall soon become a mother within a year may name her child 'God with us'" (p. 272), and on Isaiah XI.: "He sees a king to be required who reigns in Jehovah's name and in the strength of His spirit, but there is no proof and no likelihood that he thought of more than this" (p. 306). Our author here explains away two very important Messianic passages.

(6) The author under-rates the importance of the use of the Old Testament in the New. It is not true that "the New Testament writers do not help us to understand what a text of Isaiah meant to the Prophet himself or to those whom he personally addressed. They tell us only what it meant to the first generation of Christianity" (p. 272). For while we must distinguish in the New Testament between the interpretation of an Old Testament passage and its application, or the use of its language out of connection with another purpose or for pious edification; yet after these discriminations have been made we may still be guided by the use of the Old Testament in the New, to a better understanding of the meaning of the Prophets, on account of the deep spiritual sympathy of the authors of the Scripture with one another, the unity of the Scriptures in the midst of the variety, and the keen religious instinct of a New Testament writer that would enable him to understand the Old Testament writer. We hold that the first work of the Exegete is to study the writing in its details and its context and its own history. But we do not consider that his work of Exegesis is done until he has considered his passage in the light of its use in subsequent Scripture and in its relation the general scheme of divine revelation.

In taking leave of this valuable and stimulating work we would recommend its use by students with caution and with good judgment, for only thus can its merits be eliminated from its defects, and its really excellent conceptions of the leading principles of Prophecy, and the general relation of the Prophet's thought to their history, be apprehended and justly estimated and improved.

Digitized by Google

THE ORIGIN AND THE FORMAL CONTENTS OF THE TALMUD.

BY REV. P. A. NORDELL.

The Talmud (from למד to teach) is a depository of law, theology, exegesis, philosophy, natural science, medical learning, ethics, political and domestic economy, as these were understood and discussed in the Rabbinical schools for the space of nearly a thousand years after the return from Babylon. The numberless rules of conduct which had become an intolerable burden to the common people in Christ's days are here. Here are the hair-splitting dialectics, the subtile casuistries by which the rabbis, sitting in Moses' seat, played hide and seek with truth and righteousness. Beside this, there is a mass of mythological and legendary lore, parables, anecdotes of the rabbis, the whole tossed together in what seems at first sight almost chaotic confusion. There is hardly anything in heaven or on earth not discussed in the Talmud.

It is a mistake to suppose that the Talmud is a species of commentary on the inspired texts of the Old Testament. The Talmud claims co-ordinate rank with the Mosaic law. But the Jews themselves have not been content with such modest claims. That the Talmud in their estimate far outweighs the Scriptures in sanctity and authority is clear from the oft-quoted saying of the rabbis, "The Bible is water, but the Talmud is wine," and that it is a waste of time to study the former when one may study the latter. It is useless to argue with a Talmudist even out of the Pentateuch itself, for he answers out of the more venerated Talmud.

This excessive veneration springs from the Jewish theory of the origin of the Talmud. It is the oral as distinguished from the written law. The former inspired as well as the latter. The relation of the one to the other is well illustrated by the following example given by Moses ben Maimon in "Die Einleitung des Talmud." "The Holy One, blessed be he, said to Moses, 'In booths shall ye dwell seven days.' Afterwards he made known to him that these booths were for men only, and not for women, nor was the injunction to dwell in them incumbent on invalids or travellers; and that the cover should not be made of anything else than a sapling from the earth.... Furthermore he made known to him that it was obligatory to eat, drink, and sleep therein, and that its size should be not less than seven palms long, by seven palms wide, and the height not less than ten palms." All these additional regulations not

Digitized by Google

given in the Pentateuch were held as sacred and obligatory as the written commandments. This second law, or Deuterosis, Moses committed in a verbal form to the children of Israel; and again before his death he repeated it in their hearing. In this manner Moses received 613 commands * and their explanations, viz., the commandments written and the explanations oral. These oral explanations were transmitted through Joshua, Phinehas, and the successive generations of priests and prophets until the time of Rabbi Jehudah, the Holy, in the second century after Christ. By his time the mass of legal decisions, moral reflections, theological discussions, and biblical expositions called Midrashim, produced in the Rabbinic schools, and handed down from teacher to pupil, פֶּה אֶל־פֶּה, had become so vast, comprehensive, and contradictory even, that it became necessary to reduce it to some shape or order. To his labors we owe that part of the Talmud known as the Mishna.

We speak of the Talmud as if there were but one. There are two, that of Jerusalem and that of Babylon. The Talmud Jerushalmi is the older, but the Talmud Babli is by far the larger and more esteemed of the two. Where the Talmud simply is referred to, the latter is always meant. The name Jerusalem Talmud is not correct, for after the destruction of the Temple by Titus no academy existed at Jerusalem, but at Tiberias, where Rabbi Jehudah lived and taught. The Jerusalem Talmud soon became corrupted by faulty traditions. New decisions were continually promulgated from the younger schools, and this led to endless confusion, remedied in part only by a second recension undertaken by Rabbi Johanan of Tiberias, toward the end of the third century. The confusion arising from contradictory decisions and from academic wrangles, threatened to make chaos of the oral law. In this emergency Rabbi Ashe A. D. 365—427, president of the academy of Sura in Babylon, and his friend and disciple, Rabbi Abina, undertook the cyclopean task of collecting, digesting, and reducing to writing the enormous mass of tradition which had by that time accumulated. This task was completed toward the end of the fifth century, and resulted in a work nearly four times the size of the Jerusalem Talmud.

Both consist of two leading divisions, the Mishna and the Gemara. The former is substantially the same in both, with only such minor differences as exist, for example, between the Hebrew and Septuagint texts of the Old Testament. But the Gemara, which is a commentary on the

* Of these 248 were מצות עשה commands, and 365 לאוין or מצות לא תעשה prohibitions. The number of commands corresponds to the members of the human body, and the prohibitions to the number of days in the solar year.

Digitized by Google

Mishna is different. In the Jerusalem Talmud the Gemara covers only half the Mishna, but in the Babylon the whole.

The Mishna, not from שנה *to repeat*, but from שנה *to learn*, designates what may be called the text of the Talmud, or the oral law. The תורה שבעל פה *verbum Dei non scriptum*, as distinguished from the תורה שבכתב *verbum Dei scriptum*. It stands side by side with the written law, supplements and completes it. The dialect is the late Hebrew.

It is only by an accommodation of language that the Gemara can be called a commentary. Its comments consist of diffuse rabbinical discussions and opinions, arranged for and against the disputed question. The diverse materials of which the Gemara is composed and which seem to be heaped together in almost chaotic disorder, are divided into twenty-one classes, known by the technical names of Halacha, Haggada, Josephta, etc. A halacha (הלכה lit. a walk, hence a rule by which to walk) is a rabbinic law binding on the life and conscience equally with a positive command of the written law. Haggadoth on the contrary are those lighter portions of the texts which may be considered as "sayings," or things without authority, plays of fancy, legends, anecdotes of the rabbis, allegories and the like—flowers that bloomed alongside the rugged path of halachistic study.

The Gemara is written in Aramaic, that of the Jerusalem being somewhat nearer to the Syriac, while that of the Babylonian is purer both in grammar and vocabulary. Some parts of the Gemara seem to be written in a peculiar dialect unlike either the Syriac or Chaldee.

This compendium of Jewish thought is divided into six rubrics, the so-called ששה סדרים or six orders, the initial letters of which give us the technical word שַׁס a term by which the Talmud is usually designated and by which it is universally known among the Jews.

These six great divisions of the Talmud are the following:

1. Seder Zeraim, contains 11 treatises, treating of the prayers and blessings to be observed in connection with the products of husbandry, the laws which concern the sabbatical parcircumcision, offerings, tithes, first-fruits, etc., etc.
2. Seder Moed, 12 treatises, the order of festivals, feasts, times, seasons, etc.
3. Seder Nashim, the order of women, 7 treatises, deals with conjugal laws, divorce, marriage duties, etc.

Digitized by Google

4. Seder Nizekim, the order of injuries, 10 treatises, deals with matters of Rabbinic jurisprudence concerning injuries of various kinds, whether done by men or by cattle.
5. Seder Kodashim, order of consecrations, 11 treatises, treats of sacrifices, oblations, etc.
6. Seder Taharoth, order of purifications, 12 treatises, deals with purity and impurity of various vessels, household furniture, etc., and how they should be cleaned.

These six general orders embrace, as we see, 63 subordinate treatises or Masichtoth. Beside these there are a number of minor treatises called *Masichtoth Ketanoth*, which usually form an appendix to the 9th volume, when the work is printed in 12 volumes.

THE BOOK OF RUTH, CONSIDERED STATISTICALLY.

By C. E. CRANDALL.

The following statistics on the etymology of Ruth were prepared for purpose of gaining a better knowledge of grammatical forms. Though it was at first intended to analyze only the *verbal* forms, the work was found so profitable that a like treatment of the other parts of speech was included. The results of the work have been summed up and presented in this form in order to suggest to other beginners in the study of the Hebrew language a very useful exercise for private study.

I. VERBS.—The number of different verbs in Ruth is 105; of verbal forms 412. 82 of these verbs, occurring 371 times, are found in the Bible over 25 times.

Of the 26 verbs occurring in the Bible over 500 times, all except שָׁלַח are found in this book. Hence 25 of the verbs most frequently used in the Hebrew Scriptures furnish 233 out of a total number of 412 verbal forms in Ruth.

אָמַר occurs 54 times.
הָיָה and נָאַל occur 20—25 times.
בּוֹא, הָלַךְ, and שׁוּב 15—20 times.
יָלַד, יָשַׁב, מוּת, עָשָׂה and לָקַח 10—15 times.

8	verbs occur	5—10	times.
7	"	"	4 "
9	"	"	3 "
20	"	"	twice.
50	"	"	but once.

עָנַן, *shut up*, and צָבַט *reach out*, are not found elsewhere in the Bible.

Digitized by Google

The 412 verbal forms are thus divided among the conjugations and tenses:

Qăl	334	Perfect with Vav Conversive	21
Nĭph'ăl	12	Perfect without Vav Conversive	72
Pī'ēl	28	Infinitive Absolute	2
Pŭ'ăl	1	Infinitive Construct	39
Hĭph'îl	32	Imperfect with Vav Conversive	141
Hŏph'ăl	2	Imperfect without Vav Conversive	74
Hĭthpă'ēl	2	Imperative	25
Pîlpēl	1	Participles	38

The 334 Perfects, Imperfects and Imperatives are thus divided among the numbers and persons:

Singular	288	Second Person	80
Plural	46	Third Person	221
First Person	33		

II. NOUNS.—There are 123 nouns and adjectives, and these occur 363 times. 86 of these, occurring 295 times, are found in the Bible over 25 times.

אִישׁ occurs 21 times; אִשָּׁה and שְׂדֶה occur 15—20 times; שֵׁם, עַם, אֶחָד, בַּת, חֲמוֹת and כֹּל, 10--15 times. Of the 123 nouns 8 occur 5—10 times; 11, 4 times; 10, 3 times; 25, twice; and 60, once.

מוֹדָע and מוֹדַעַת acquaintance, and צְבָתִים bundles, are found only in Ruth.

Of the 363 nominal forms in Ruth, 277 are Singular, 9 are Dual, 77 are Plural, 237 are masc., 126 are fem.; 177 are in the absolute state, 73 in the construct, and 113 are found with suffixes.

The above statistics do not include proper nouns. Exclusive of the genealogical table at the end of the book, there are found 25 proper names, occurring 126 times. יְהוָה occurs 18 times, שַׁדַּי twice, and אֱלֹהִים 4 times.

III. PRONOUNS AND PRONOMINAL SUFFIXES.—These are numerous, owing to the number of dialogues in the book. The Personal Pronouns occur 29 times, of which 9 are of the first person, 8 of the second, and 12 of the third.

The demonstrative pronouns occur 9 times, the Interrogative 5 times, and the Relative (אֲשֶׁר) 42 times.

The pronominal suffixes used with verbs are but few, 9 forms occurring 14 times. But the book is very rich in pronominal suffixes attached

Digitized by Google

to nouns and prepositions, and affords an excellent opportunity for their study. They occur 201 times in 26 different forms.

157 are attached to singular nouns and 44 to plurals; 50 are of the first person, 54 are of the second person, 97 are of the third person; 181 are singular, 20 are plural.

IV. PARTICLES.—There are found 21 adverbs which occur 72 times.

Vav conversive is used 141 times with the Imp., and 21 times with the Perf.

Vav conjunctive occurs 94 times and is pointed as follows:

With Sh'vâ, 68 times; with Tsērê, once; with Hîrĕq, twice; with Păttăḥ, 4 times; with Shûrĕq, 19 times.

But four other conjunctions are found in the book, viz.: אִם, עַד, כִּי, and פֶּן, occurring respectively 28, 8, 9, and one times.

The article occurs 118 times, pointed

Regularly, 78 times; with Păttăḥ, twice; with Qāmĕts, 23 times; combined with inseparable prepositions 15 times. He Interrogative occurs 8 times, regularly pointed 7 times, and with Păttăḥ once. The sign of the definite object has Tsērê 8 times and Sĕghôl 24 times.

The Inseparable Prepositions are pointed as follows:

	ב	כ	ל
With Sh'vâ	16	8	36
With Hîrĕq	5		7
With short vowel corresponding to compound Sh'vâ	3	1	7
With Pretonic Qāmĕts			7
With Păttăḥ			2
With Tsērê			3
Combined with article	11		4
Combined with suffixes	8		49
Total	43	9	115

כִּן occurs, written separately 6 times, as a prefix 28 times.

It is pointed with Hîrĕq and Daghesh-forte, 20 times, with Tsērê 6 times, with Hîrĕq once. It is reduplicated when combined with a suffix, once.

There are but seven other prepositions used in the book, אֶל occurring 19 times, אֵת 8 times, עַל 12 times, עִם 15 times, and all others 6 times.

The total number of words in the Book of Ruth is 1280.

From the above facts, however unimportant they may seem to be in themselves, one inference may be drawn which is worthy of consideration. The occurrence of so large a number of the most familiar Hebrew

Digitized by Google

words and the great variety of forms which we find here demonstrates that the Book of Ruth is a most valuable part of the Scriptures for study by the beginner in the Hebrew language. Probably no other portion of the Bible of equal length is so well adapted to furnish the student with a *working* vocabulary, and with an accurate knowledge of grammatical forms.

GENERAL NOTES.

Scenery of Palestine. — One who has always lived in the Lebanon mountains, in the coast towns, or in the great cities such as Damascus and Jerusalem, can not realize the wealth of natural beauty of which Palestine is possessed. Even this oppressed and poverty-stricken country has fertile fields and broad plains, rich soil free from stones, beautiful groves, and far-reaching landscapes, such as would be praised if found even in the fairest lands of the globe. The Sea of Galilee is more like a work of art than like a natural formation. Its beauty is developed by study, like that of Niagara, or like that of the lakes of Switzerland or Scotland. The silent hills about it clad with verdure, the shadows moving over its surface, the numerous flocks on plain and mountain-side, the water-fowl sporting in bay and inlet, men and animals loitering on the shore, here and there in the fields a ploughman or a shepherd, and, most inspiring of all, Hermon down in the north, overlooking the whole, form elements sufficient to enrich any landscape; but in this case we have sacred associations which throw a special charm over the whole.—*From East of the Jordan.*

A Hymn to Mitra. [Rig-Veda, III. 59. 7.]

To man comes Mitra down in friendly converse,
Mitra it was who fixed the earth and heaven;
Unslumbering mankind he watches over,
To Mitra, then, your full libations pour.

Oh, may the man forever more be blessed
Who thee, Aditya, serves by ancient law!
Sheltered by thee, no death him touch, no sadness,
No power oppress him, neither far nor near.

From sickness free, rejoicing in our strength
And our stout limbs upon the round of earth;
The ordinance of Aditya duly following:
So stand we ever in the guard of Mitra.

Most dear is our Mitra, high in heaven,
Born for our gracious king, and widely ruling.
Oh, stand we ever in his holy favor
Enjoying high and blessed happiness.

Digitized by Google

Yea, great is Mitra, humbly to be worshiped
To man descending, to his singer gracious.
Then let us pour to him the high Aditya,
Upon the flame a faithful offering.
—*From Keary's Outlines of Primitive Belief.*

Clausula Libri Geneseos.—The unpointed Hebrew words following each book in the Hebrew Bible have, doubtless, puzzled many readers. Those following the Book of Genesis are given below as pointed and translated in Baer and Delitzsch's Text of Genesis:

חָזָק: סְכוּם פְּסוּקֵי סֵפֶר בְּרֵאשִׁית
אֶלֶף וַחֲמֵשׁ מֵאוֹת וּשְׁלֹשִׁים וְאַרְבָּעָה,
וְסִמָּן אַ"ךְ דָ"ל; וְחֵצְיָן וְעַל־חַרְבְּךָ
תִּחְיֶה: וְסִדְרֵיהֶן אַרְבָּעִים וּשְׁלֹשָׁה,
וְסִמָּן גַּ"ם: וּפָרְשִׁיּוֹתֶיהָ שְׁתִּים עֶשְׂרֵה,
וְסִמָּן זֵ"ה: וּפִסְקָתוֹתֶיהָ עֶשְׂרִים
וְתֵשַׁע, וְסִמָּן טוֹ"ב הוּ"א: וְהַתֵּיבוֹת
הַנְּקוּדוֹת חָמֵשׁ, וְסִמָּן גַּ"ב: וּכְתִיבָיו
וְקֵרְיָיו שְׁלֹשִׁים וּשְׁנַיִם, וְסִמָּן לֵ"ב:
מִנְיַן הַפָּרָשִׁיּוֹת הַפְּתוּחוֹת שְׁלֹשָׁה
וְאַרְבָּעִים, וְהַסְּתוּמוֹת שְׁמֹנָה
וְאַרְבָּעִים, הַכֹּל תִּשְׁעִים וְאַחַת
פָּרָשִׁיּוֹת, וְסִמָּן צֵ"א: שְׁנוֹת הַסֵּפֶר
אַלְפַּיִם וּשְׁלֹשׁ מֵאוֹת וְתִשַׁע שָׁנִים,
מִיּוֹם שֶׁנִּבְרָא הָעוֹלָם עַד שֶׁמֵּת יוֹסֵף:

Fortis esto! Summa versuum libri Geneseos mille et quingenti et triginta et quatuor, signum אַ"ךְ דָל (vox memorialis: א' 1000, ך' 500, ד' 4, ל' 30); et medium eorum versus 27, 40. Et sectiones ejus quadraginta et tres, signum גַּם (ג' 3, ם' 40) et Pericopae ejus duodecim, signum זֶה (ז' 7, ה' 5). Et loci pasekati ejus novem et viginti, signum טוֹב הוּא (ט' 9, ו' 6, ב' 2, ה' 5, ו' 6, א 1). Et voces punctatae quinque, signum גֵב (ג' 3, ב' 2). Et scripta et legenda ejus triginta et duo, signum לֵב (ל' 30. ב' 2). Numerus pericoparum apertarum tres et quadraginta, et clausarum octo et quadraginta, in universum nonaginta et una, signum צֵא (צ' 90, א' 1). Anni libri duo milia et trecenti novem anni, a die creationis mundi usque ad mortem Josephi.

The Revised Scriptures. The American Bible Revision Committee, at their July meeting, completed the second revision of the Old Testament Canon. The entire Old Testament has now been gone over on both sides of the Atlantic, but further time will be required to make full comparison of views, and to unify the renderings adopted. No time has as yet been made public for the appearance of the Old Testament; but it is expected that in the course of the year 1884 the great work will be concluded, and its results given to the world. It may be expected that the Old Testament Revision will encounter less criticism than the New Testament,—first, because there are fewer who have, or who will think they have, the ability to judge of the work; and secondly, because the need of revision is so much greater in the Old Testament, and the improvement will be in proportion so much the more manifest.—*From S. S. Times.*

Digitized by Google

וימד ששׁ שׁעורים: Ruth III. 15.—In Ritter's Erdkunde, Pt. XV, section I, 2nd Edition) p. 351, we read: "The wild boar is the greatest destroyer of the barley fields containing Sch'air Arabi, *the common barley*, which grows everywhere in Palestine; consequently the Arabs sow the so called Sch'air Cheschaby or six-rowed barley, because this is not disturbed by the wild hogs."

The above note may, in my judgment, be pertinent to the interpretation of the expression וימד ששׁ שׁעורים, Ruth III. 15. The commentators and translators without further ado supply the word סאה *measure*. Thus Fürst in his lexicon, sub voce שׁערה, indicates the word סאה or איפה [ephah] as fallen out. The Talmud, Synhedrin fol. 93, will not concede the ellipsis, because the weight of 6 סאה would be too heavy for the strength of a woman, still less could it denote 6 grains of Barley because that would not be a gift befitting Boaz; and it assigns to the ששׁ שׁעורים an allegorical sense. The Chaldee paraphrase endeavors to do away with the first objection and translates thus: "He measured six Sain [Heb. סאים] and laid them upon her and there came over her a divine power so that she might carry them;" but it nevertheless adds the Talmudic interpretation of the six pious persons who were descended from Ruth.

According to Ritter's statement we can understand by ששׁ שׁעורים, which corresponds exactly to the Arabic name Sch'air Cheschaby, the noble species, from which Boaz measured out to her a quantity, not more closely designated; and that he thereby, as also other touches in the narrative indicate, recognized her not as a foreigner and beggar, but as one quite his equal.

For my conjecture it is worthy of notice, that the narrator (III. 17) has Ruth in her report to her mother-in-law, make mention not of the quantity but only of the quality of the present, in that he puts into her mouth the words: He has also given me this six (-rowed) barley.

It is possible or indeed probable that the Talmud also, in its interpretation of the six-fold blessed persons who are said to be denoted by the ש"ש, has in mind the six-rowed barley.—*From German of F. S. Rens.* F.

How Old Was Solomon When He Began To Reign?—The historical books of the Old Testament give no immediate and definite answer to this question, consequently expositors and those who make special study of Israelitish history are of very diverse views respecting I Kgs. III. 7. Diestel, for example, speaks of him as "hardly in his twentieth year"; the *Calwer Bibelerklaerung*, "at least twenty years old"[2]; the Jewish Biblework of Fürst, "twenty to thirty years old." The article in *Riehm's Handwoerterbuch* [Manual Lexicon] draws attention to the fact that according to the book of Kings itself (I Kgs. XIV. 21; XI. 42), Rehoboam was already at this time one year old; and, consequently, we should beware of inferring from נער קטן (I Kgs. III. 7) that the King was very young. It was the more surprising to find despite this, in a very ancient authority[3] a definite time of life assigned to Solomon at his accession to the throne, viz., the *twelfth* year. There it is said: Solomon was King of Israel when twelve years old, and Josiah in uprightness when eight, likewise also Joash began to rule the people at seven years of age. These three Kings are cited in this connection as examples in proof that a young man who has not yet reached the canonical age of fifty years, may in case of neces-

Digitized by Google

sity and worthiness be made Bishop. The assertions respecting Josiah and Joash rest upon quite definite biblical dates (see II Kgs. XI. 4; XXII. 1); but upon what is the first, that concerning Solomon, founded? By further investigations, it has been found not to be so isolated as it at first appeared to be. A neighboring Jewish teacher informed me that a Hebrew commentary מנחה קטנה (I Kgs. II. 2) interprets והיית לאיש: "Thou wilt become a man. Solomon was as yet not איש [a man], nor בר מצוה [son of commandment, confirmed], he was only in his twelfth year." This statement is also made by the ablest Jewish commentator[4], Raschi, who bases it upon the following computation:

Solomon's birth, (II Sam. XII. 24), and Amnon's infamous treatment of Tamar (II Sam. XIII), occurred at the same time (because they are related, the one immediately after the other?).

To the murder of Amnon (XIII, 23), 2 years.

Absalom's residence in Geshur vs. 38, 3 years.

Absalom's residence in Jerusalem (XIV. 28) to the time of his rebellion, 2 years.

Famine during the time of David, (XXI. 1), 3 years.

In the eleventh year of Solomon, the numbering of Israel [by David] which (XIV. 28) lasted nine months.

In the twelfth year, David gave his last mandates. Such an age as this does not, however, fit the idea which must, according to the books of Kings, be had of Solomon at his accession to the throne. But how comes the Apostolical Constitutions by its account? Is it also to be met with elsewhere? Josephus says[5]: And Solomon dies, being already aged, having reigned 80 years and having lived 94 years.

[I Kgs. XIV. 21 and XI. 42 certainly indicate an age of twenty years or upward. *possibly* somewhat under twenty, surely more than twelve. The computation of Raschi can only rest upon the supposition that the narrative in Samuel includes all the events of David's reign and relates them in exact chronological order. F]. *From the German of E. Nestle, Zeitschrift fuer die alttestamentliche Wissenschaft.*

[1] Art. *Solomon*, Herzog's Real-Encylopädie.

[2] P. 403. In evident disagreement with this statement is that on p. 330, in which his birth is removed to the third decade of David's reign.

[3] Apostolical Constitutions II. (Ed. Lagarde 14, 17).

[4] Rabbi Solomon Isaac of Troyes † 1105.

[5] Archaeol. 8, 7. 8.

הלך AND ילך.—Most of the grammarians assume, as is known, that with respect to the stem-form and inflection of the Hebrew verb for *go*, two parallel roots unite by metaplasm. Müller assumes (§ 96) that הלך springs from ולך by the change from u to h. But an old root ילך, ולך *go* is not elsewhere found in the Semitic. Consequently other grammarians have attempted to trace back to הלך those forms which appear to belong to the assumed root ילך, יולך. I believe that these last are upon the right course, but they have not yet pushed on to the starting-point of the divergence.

This starting-point is the causative. Originally it must have been pronounced הַהֲלִיךְ in the perfect, hence with h at the beginning and at the end of the same

Digitized by Google

syllable. The tendency to dissimilarity put aside the has the closing sound, and this made necessary the lengthening of the preceding ă to â and the succeeding change of â into ô. This ô arising from â was regarded as coming from au, and thus the way was opened for the construction of new forms after the manner of verbs originally פ"ו[2].

It is hardly necessary to call attention to the fact, that the same phenomenon of a tendency to dissimilarity [in the initial and final sounds of a syllable] is present here in the case of ה as is familiar in the א of verbs פ"א. In these latter, it is well known that the first person singular, imperfect Qăl, as אֹכַל, אֶחֱזֶ does not depend upon the same steps as the other persons, e. g. תֹּאחֵז, יֹאכַל. In the first forms, the invariable orthography, with only one א, indicates that the second א which closed the syllable, disappeared very early[3].

Should any one, perchance with a view to the rejection of this explanation of the theme ילך, suggest a question as to why this secondary theme has not pressed itself into the perfect Qăl, I would reply by asking why the secondary theme יטב, which sprung similarly from טוב, is restricted to the imperfect Qăl.

Beside הלך, there is in Hebrew only one verb occurring in the causative, which has in its root an initial ה and a medial strong radical, viz. הפך; and this is found (Job. xxx 15) in the perfect Hŏph'ăl, הָהְפַּךְ. In this form, therefore, the etymological consciousness has triumphed over the tendency to dissimilarity which demanded הוּפַךְ. Nevertheless there also appears in this verb the same differentiation of sound as takes place with הלך. Geiger says[4]: "הפך makes many forms from יָפַךְ in the Hĭph'îl, thus יוֹפֵךְ." To judge from the examples which both Geiger and Levy[5] give, the Hĭph'îl has a technical, agricultural signification, *to plough up*. These examples are, indeed, not beyond doubt, for nowhere do we meet with a decisive Hĭph'îl as יופיך, הופיך. We have only such forms as יופך, אופך, which if in the Hiphil could only be taken as Jussive, but as such would not fit well into the context. Hence Levy refers them to the otherwise un-Hebraic root אפך, from which they may be made as Qăl imperfects, after the manner of verbs פ"א[6]. I suggest that the form of the Jussive Hĭph'îl, יוֹפֵךְ, which is exactly similar to an imperfect Qăl פ"א, has caused confusion in the speech because a causative signification is not definitely indicated in the form.—*From the German of Franz Praetorias, Zeitschrift fuer die alttestamentliche Wissenschaft.*

---

[1] Ewald, *Hebraische Sprache des Alten Bundes*, 8th edition, § 117. c; Gesenius, *Grammar*, 23d edition, § 69, Remark 8.

[2] [The changes suggested by the author are: הוֹלִיךְ, הֹלִיךְ, הֲלִיךְ, הֲהֲלִיךְ. F.]

[3] Nöldeke in *Zeitschrift fuer die Morgenlaendische Gesellschaft, XXXII*, 593; Fleischer zu De Sacy I, § 136.

[4] *Lehrbuch zur Sprache der Mischnah*, § 18. 2.

[5] *Neuheb. und Chald. Woerterbuch*, I. 143.

[6] [The regular forms for the imperfect Qal of this verb as פ"א, would be: יאפך, אֹפֵךְ; but the א is often omitted, and in a few instances ו is inserted. See Green's Gram., § 111. 1. b, and Gesenius' Gram., § 68. 2 Rem. Omission of א and insertion of ו would give יופך, אופר as Qal imperfects. F.]

Digitized by Google

EDITORIAL NOTES.

Change of Form.—At the request of many of those most interested in THE HEBREW STUDENT, it has been decided to change its form. We trust that the change will be agreeable to all. The present form, as will be seen, is more expensive. The necessity of using better paper increases considerably the cost. We issue this month a 32 page number. It will be increased to 48 pages if the sympathy of those who ought to aid in such an enterprise, shall be accorded us. The continuance of THE HEBREW STUDENT is no longer a question; it remains to be seen, however, whether the friends of Old Testament learning will render that aid and encouragement which are necessary to make it what it ought to be in respect to size and quality. The regular subscription already numbers nearly *one thousand*. It ought to be three thousand within a year from the date of issue of the first number. The low rate of subscription renders it impossible to pay a commission which will justify any one in entering upon the work of canvassing for it. This work must be done by its friends. There is not a subscriber who could not, if he were so minded, send a list of three to ten additional names. Is there any reason why you should not do this? *Will you not do it?*

Another Professor Of Hebrew At Harvard.—We understand that David G. Lyon, Ph. D., has been chosen as assistant Instructor in Hebrew and the Semitic languages at Harvard University. It is whispered that Dr. Lyon is a former favorite pupil of Dr. Toy. Mr. Lyon is a man of iron industry who, in closing his period of special study at the University of Leipzig, submitted as a thesis on his application for the degree of Doctor of Philosophy, the Assyrian text of Sargon re-edited with notes. The thesis bore traces of originality and diligent research on every page, and has already called forth high commendations from prominent oriental Scholars. It is known at Leipzig that Dr. Lyon is in high favor with Professor Friedrich Delitzsch, the Assyriologist. The management of Harvard University is to be congratulated on the accession of Dr. Lyon to the working force of one of the oldest of American Colleges. What other American Colleges, following the lead of this advance step of Harvard University, will make provision for a more generous and thorough study within the Semitic field? Any changes in this direction are to be hailed with satisfaction.

Wellhausen.—Julius Wellhausen has just published a book which gives the results of his studies as to the life and work of Muhammed. This prophet calls forth terms of exalted praise. His work, as compared with that of the founder of the Christian religion, receives very favorable consideration.

The book is specially noteworthy, however, as marking a decided change in the plans and work of this unquestionably able scholar whose writings have so greatly stirred the theological world, in these latter days. It is a purely philological study which is here undertaken. The author speaks of it in this manner and alludes to the fact that it is a change from his theological labors. It is understood that not

Digitized by Google

alone in his publications but in his University work as well, Theology has been abandoned for Philology, pure and simple. The chair of Theology at Greifswald is to be exchanged for an assistant's position (*Professor extraordinarius*) at Halle, where he will lecture on Orientalia, as a member of the Philosophical Faculty. This step is regarded by many as but the logical outcome of Wellhausen's writings. Having assailed the foundations of theology till many of the most valued positions had seemed to him untenable, he could not as an honorable man and consistent logician continue to teach that which was expected in a Theological faculty. In going to Halle, he finds a larger, more famous school, but is given a place of lower rank. His future course will doubtless be watched with undiminished interest. Will he go still farther away from all that is theological?

Summer Study.—Is it true that only superficial, slip-shod work is done at "Summer Schools?" An impression of this kind is very general, and indeed many claim that only this kind of work *can* be done. That there is abundant ground for this impression is undeniable. There are facts which seem to go far in establishing it; yet care must be taken not to generalize too hastily. In Hebrew, for instance, will any one say that the work done under Dr. James Strong, at Chautauqua, or that under Dr. Willis J. Beecher, at Asbury Park, was not of the very highest order? It ought in fairness, however, to be said, that in two other places where it was professed to teach this language, the work was of a most deplorable character. It must be confessed that the chances for doing a reasonable amount of a reasonable quality of work at a place of summer resort, are less than for doing the same in College or University; for (1) men go to these places professedly to seek rest, not to work; and (2) the multitudinous variety of entertainments, which the managers arrange for the purpose of drawing crowds, tends greatly to distract and disturb those whose desire it is to study. Yet it cannot be questioned for a moment that good work *can* be, and *is* being done. Two facts bearing on this point deserve recognition: (1) *as a rule* only the *best* talent is employed to give instruction. Now no one will deny that a first-rate teacher will accomplish far more, in both quality and quantity, even under the most disadvantageous circumstances, than a second-rate or third-rate teacher, under circumstances the most favorable. (2) Summer School students work voluntarily. They come to receive instruction, because in their regular work they have felt the need of that instruction which they now have the opportunity of obtaining. They are, for the most part, men and women of ability, with whom it is a principle to make the most of everything that presents itself. They come hungry for the information which is offered. Will not such students work in spite of distraction and disturbance? Let it be granted that superficial work is done in many of the so-called Summer Schools, in just as many Colleges and Theological Seminaries *proportionately* is the work, which is done, a farce, if judged by any true standard.

The True Massoretic Text.—One hindrance in the way of accomplishing the task that belongs to the science of the Textual Criticism of the Old Testament, is the fact that, as yet, the true Massoretic Text has not been finally determined.

Digitized by Google

Indeed, this determination could not before now have been made. For until very recently, neither the Massórah itself had been collected into one body, nor had all the various MSS. of it been thoroughly collated. In the old days, when MSS. were slowly copied, and printing was laborious and costly work, those who ordered MSS. copies of the Hebrew Old Testament, or who printed editions of the Hebrew Text, secured for their books only so much of the immense body of the Massorah, as each could afford, or was willing, to pay for. Thus it has come about that no MS. or printed edition of the Hebrew Scriptures contains the entire Massorah. It is easy to see that a careful collation of existing MSS., and a gathering of the entire Massorah into one body, are necessary preliminaries to the determination of the true Massoretic Text. This work, we are happy to say, has at last been done. Dr. Ginsburg, who has given twenty years to travel, and to the study of the MSS. and editions of the Massorah, is now publishing the results of his labors, in England, in four large folio volumes. Three of these volumes are to contain the Hebrew text of the entire Massorah, and the fourth volume will give an English translation of those portions that are a key to the import of the whole work. It is hard to say whether we ought most to admire the patient scholarship, the indomitable energy, or the love for God's Word, to which this work bears witness. With no hope of pecuniary reward, the means for publishing this great work being secured through the generosity of pious and noble hearts, Dr. Ginsburg has given twenty of the best years of his life to this task, content, as he himself says, if he has thus contributed towards determining the true form of the Hebrew Scriptures To such devotion, such piety, such scholarship, which God has given to the church in noble men all along the centuries, do we owe the possession of the Word of God in its present purity.

Old Testament Literature.—Much, these days, is being written upon the Old Testament, much that is valuable, much too that is worthless. To so great an extent are Old Testament questions occupying the attention of the ministry and the laity of our churches, that the Reviews are, in some cases, almost entirely taken up with papers devoted to these or closely related subjects. Publishers appreciate the fact, and send forth volume after volume in this department of study. Nor are pastors behind-hand in this matter. It is a constantly recurring question: "Can I not afford to purchase this book? Must I not have it?" It is certainly true that money is spent in no better way than for books, provided, of course, the books are what they claim to be. It is safe to assume that of the books published in this department, not one-half are worth the paper upon which they are printed. But how is this fact to be determined? The publisher will naturally recommend his own publication. Newspapers, it is true, furnish reviews of the current literature, but is it always reliable and trustworthy? Is there any way by which a pastor, who cannot gain access to a certain book, may be informed of its value? It is in this connection, perhaps, that mention may be made of THE HEBREW BOOK EXCHANGE, which has just been organized. It will be one of the chief functions of this exchange to furnish information concerning books relating to the Old Testament or to the department of Semitic Study. If one desires to know the price, size, publisher, date of publication, or character of a given book, or

Digitized by Google

the general estimate set upon it, such information will be furnished by *The Exchange*. Its other functions need not be spoken of in this place. It is believed that the opportunity of obtaining such information will be gratefully welcomed by many book-buying pastors and students.

QUESTIONS AND ANSWERS.

[*Questions of general interest, relating to the Old Testament and to the Hebrew Language will be published in one number of The Hebrew Student and the answers to these questions will be published in the succeeding number. It is expected that the answers as well as the questions shall be furnished by readers of the journal. The initials of the interrogator and of the answerer will be appended in each case. Readers are requested to forward to the Editor questions which may occur to them from time to time, and answers to such of the questions as they may see proper to consider.*]

1. What passages in the Old Testament contain the word "drive out" or "expel," as applied to the Canaanites, and also the word "destroy" used in the same connection? C. A. H.

[The writer of course desires the passages containing the Hebrew words so translated.—*Editor.*]

2. Where can I get the most *authoritative* and *exhaustive* statement about the early inhabitants of Canaan? Our mummied friend, Rameses II, waged war with the Hittites, the Egyptians afterwards were engaged with the Philistines; but in what period, and in what succession did the early people inhabit Canaan before Abraham became a Westerner? C. A. H.

3. In the Baer and Delitzsch text, there occur several cases where ֗ is found before ֥, e. g. in פַּתְהֹן Isa. III. 17. Are not these errors in pointing? M. L. H.

4. What is the force of the word אֹמֶר in Ex. II, 14. A. E. J.

5. What is the difference between the Qăl Passive Participle and the Nĭph'ăl Participle?

6. What are some of the best books giving information concerning the manners, customs, language, etc., of the Egyptians at the time of the Exodus? S. C. D.

7. What is the explanation of the use of the point after Sh'vâ in נַחְמֶךָּ Gen. III. 6 (Baer and Delitzsch text)? M. B. L.

8. Does Gesenius' Grammar recognize the doctrine of the intermediate or half-open syllable? H. L. S.

9. I understand, of course, that when a final He is treated as a consonant, this fact is indicated by Măppîq. But the question rises, when is it a consonant, and when is it merely a vowel-letter? H. L. S

10. Why is ה written small in the word בְּהִבָּרְאָם (Gen. II. 3)? O. A. B.

11. What is the best construction of the words וְכֹל שִׂיחַ (Gen. II. 5)? O. A. B.

Digitized by Google

BOOK-NOTICES.

[*All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.*]

*THE COMPREHENSIVE COMMENTARY ON THE QURAN.**

The plan adopted by Mr. Wherry in preparing his comprehensive Commentary on the Quran is thus stated in his preface:

1. To present Sale's translation of the Quran in the form of the Arabic original, indicating the *Sipara*, *Surat*, *Ruqu of the Sipara*, *Ruqu of the Surat*, etc., as they are in the best Oriental editions.

2. To number the verses as they are in the Roman Uerdu edition of Maulvi Abdul Qadir's translation. This arrangement will be of special benefit to missionaries in India.

3. To exhibit in the notes and comments the views of the best Muslim commentaries. Much has also been culled from the best European writers on Islam.

4. To the above is prefixed Sale's Preliminary Discourse, with additional notes and emendations.

These notes and emendations are essential to a correct understanding of the Quran by English readers. Sale's translation partakes so much of a personal exposition or interpretation that it gives us his views of the Quran, rather than the Quran, pure and simple. And modern research has brought to light many things concerning the history of the Arabs which greatly modify many of Sale's statements. Mr. Wherry has supplied the needed corrections. His judicious comments "call special attention to certain doctrines of the Quran, *e. g.*, its testimony to the genuineness and credibility of the Christian Scriptures current in the days of Muhammed; the evidence it affords to its own character as a fabrication; its testimony to the imposture of the Arabian prophet, in his professing to attest the *Former Scriptures*, while denying almost every cardinal doctrine of the same,—in his putting into the mouth of God garbled statements as to Scripture history, prophecy, and doctrine, to suit the purposes of his prophetic pretensions,—and in his appealing to Divinity to sanction his crimes against morality and decency." Mr. Wherry has performed his work in a most scholarly manner. His edition of the Quran is undoubtedly the best.

A STUDY OF THE PENTATEUCH.

One of the best points in connection with this book is the fact that it is intended *for popular reading*. Ministers, we think, would be greatly surprised did they know how familiar to their parishioners the questions discussed in this book, and others of a similar nature have become within a few years. This is lost sight

* A comprehensive Commentary on the Quran: Comprising Sale's Translation and Preliminary Discourse, with additional Notes and Emendations, together with a complete Index to the Text, Preliminary Discourse, and Notes, By the Rev. E. M. Wherry, M. A., vol. I., and vol. 29 in the English and Foreign Philosophical Library. Boston, Houghton, Mifflin and Company, 1882. Price, $4.50.

Digitized by Google

of in the world of scholarship, and the great mass of matter written on these subjects is, for the most part, of such a character as to be of no service to the ordinary reader. Dr. Stebbins, a teacher of many years, a scholar of ripe experience, has undertaken the difficult task of presenting a most intricate subject, in a popular manner, and it is due the author to say that he has succeeded admirably. His Introductory Examination* of *Kuenen's Religion of Israel* is *cutting*, fresh, and upon the whole, satisfactory. He makes no assertions which do not seem backed by careful and laborious research. The second part of his work is presented in a manner more clear, in a style more simple than we have ever before seen. After a brief Introduction he takes up the *External Evidence* of the Mosaic Authorship of the Pentateuch as found in writings (1) from Christ to Malachi, (2) from Malachi to the Captivity, (3) from the Captivity to David, (4) from David to Moses. Under the head of *Internal Evidence* there are taken up the questions: (1) Antiquity of Style; (2) Contents and Structure; (3) Undesigned Coincidences; (4) Minuteness of Details; (5) Chasms in History; (6) References to Egyptian Customs; (7) Adoption of Egyptian words and Rites; (8) No Evidences of Later Enactments, etc. It is sufficient to say that every pastor, every Sunday-school Teacher should read this book.

THE BOOK OF ENOCH.†

The existence of an ancient apocryphal book called Enoch is abundantly proved by the references made to it in Jude and nearly all the church Fathers; and the character of these citations are such as to show beyond all doubt that it was virtually the same as the one now before us. The book is somewhat prophetic in character, seeking to unravel the past and future mysteries of divine providence under the assumption of a superhuman source of information. It discusses theological questions, such as the relation between men's sin and God's justice, the part of God in the wonderful workings of natural laws, the final and universal overthrow of evil powers and the reign of Jehovah, the pre-existence, or rather pre-mundane existence of the Messiah, his coming and inauguration of the long-expected kingdom of glory, the resurrection and the rewards of the good after death and the punishment of the wicked.

We regard this book, in its present form, as an invaluable contribution to theological study. It is one of the oldest specimens of apocalyptic literature and reflects the convictions and desires of God's people at various periods of their history. It was modeled after the old prophets and was written in a devout spirit and for religious purposes. It is certainly a most important aid to a proper understanding of the political, social, moral and religious surroundings of Christ. It not only confirms much that had hitherto been learned about his times, but contains information not otherwise obtainable.

* A study of the Pentateuch. For Popular Reading. Being an inquiry into the age of the so-called books of Moses, with an introductory examination of recent Dutch theories, as represented by Dr. Kuenen's "Religion of Israel." By RUFUS P. STEBBINS, D. D., formerly President, Lecturer on Hebrew Literature, and Professor of Theology in Meadville Theological School. Boston, Geo. W. Ellis, 141 Franklin Street, 1881, 12 mo. cloth, $1.25.

† The Book of Enoch: Translated from the Ethiopic, with Introduction and Notes. By Rev. George H. Schodde, Ph. D., Professor in Capital University, Columbus, Ohio. Andover: W. F. Draper, 1882. 12mo. Cloth, $1.50.

Digitized by Google

RECENT PAPERS

RELATING TO THE OLD TESTAMENT.

The Decalogue in Exodus and Deuteronomy. DR. FRANZ DELITZSCH. *Zeitschrift fuer kirchliche Wissenschaft und kirchliches Leben*, No. 6.

The Integrity of the Book of Isaiah. WM. HENRY COBB. *Bibliotheca Sacra*, July.

Deutero-Zechariah. DR. BERNHARD STADE. *Zeitschrift fuer die alttestamentliche Wissenschaft*, No. 2, 1882. [This was begun in vol. for 1881.]

Job, Chapters XXVII and XXVIII. CARL BUDDE. *Zeitschrift fuer die alttestamentliche Wissenschaft*, No. 2, 1882.

The Decalogue. *Das Juedische Literaturblatt*, XI, No. 20.

Deut. XXV, 2. *Das Juedische Literaturblatt*. XI, No. 20. Criticism on the above. DR. CARO. No. 31.

A Jewish German Chrestomathy. DR. LEWIN. *Das Juedische Literaturblatt*, XI, Nos. 17. 19, 20.

The Book of Wisdom. REG. LANE POOLE. *Modern Review*, July.

The Origin of the Name Jehovah. T. TYLER. *Modern Review*, July.

Delitzsch on the Origin and Composition of the Pentateuch. PROF. S. I. CURTISS, PH. D. *Presbyterian Review*, July.

Adonai as the pronunciation of the Tetragrammaton, [יהוה]. DR. E. NESTLE. *Theologische Studien aus Wuertemberg*, No. 3, 1882.

Concerning the History of the Neo-Hebraic Lexicography. C. SIEGFRIED. *Zeitschrift fuer die alttestamentliche Wissenschaft*, No. 2, 1882.

כהא לחמא. The Passover Haggadah. DR. S. WOLFSOHN. *Das Juedische Literaturblatt*, XI, No 16.

Theological Education: The study of languages cognate with Hebrew. *Bibliotheca Sacra*, July.

The Hittites and the Bible. *British Quarterly Review*, July.

The History of Research concerning the Structure of the O. T. Historical Books. PROF. ARCH. DUFF. *Bibliotheca Sacra*, July.

Biblical Theology. PROF. C. A. BRIGGS, D. D. *Presbyterian Review*, July.

The Evangelist of the Old Testament. PROF. GEO. H. SCHODDE, PH. D. *Lutheran Quarterly*, July.

The Witch of Endor. *Advance*, Aug. 3.

Obligatory Services in the Synagogue. RABBI HENRY GERSONI. *Sunday-School Times*, Aug. 5.

Allegories and Tales from the Talmud and Midrash. *American Israelite*, July 28.

Ancient Egyptian Burial. *The Hebrew*, Aug. 4.

The "Sacred Books of the East." REV. C. W. PARK. *Bibliotheca Sacra*, July.

Buddhist Birth Stories. REV. J. T. BIXBY. *Unitarian Review*, August.

The History of Superstition in the Talmud. DR. S. WOLFSOHN. *Das Juedische Literaturblatt*, XI. Nos. 16, 17 and 21. Criticism on the above. DR. DUSCHAK. No. 19.

The Tosefta, Its Importance to Science. DR. ZUCKERMANDEL. *Das Juedische. Literaturblatt*, XI, Nos. 22, 24, 25 and 26.

Digitized by Google

THE HEBREW STUDENT.

VOL. II. OCTOBER, 1882. No. 2.

SOME "HEBREW" FACTS.

BY THE EDITOR.

This statement might better have been headed "Some Facts about Hebrew." When it has been read, perhaps the caption "Some Facts about The Hebrew Summer School" may suggest itself as more appropriate. Be this as it may, it is thought that the statement deserves a hearing, not because of any merit it possesses in itself, but for the sake of the facts presented,—facts which are certainly of a nature to interest all who believe in an *educated* ministry. These facts are stated briefly and candidly. That they *are* facts, the members of the "School" will testify.

1. *The Members.*—At the second session of the Hebrew Summer School, held at Morgan Park, July 11th–Aug. 19th, there were present *sixty* regular members, besides several who, for various reasons, were not so identified with the school as to be counted full members. Over *one hundred* had engaged accommodations, and as many would have been present, had not the announcement been made three months beforehand that there was room for no more.

Of the sixty actual members, three were ladies, the remainder gentlemen. The number included Baptists, Methodists, Presbyterians, United Presbyterians, Episcopalians, Reformed Episcopalians, Congregationalists, O. S. Presbyterians, and Seventh Day Baptists. Of the sixty, thirty-five were pastors, fifteen, students of divinity, and seven, teachers. Thirty-three Colleges and Universities were represented, and twelve Divinity Schools. The members of the school represented seventeen

Digitized by Google

States and Countries: California, Illinois, Indiana, Iowa, Maine, Massachusetts, Michigan, Mississippi, Missouri, New York, Ohio, Oregon, Pennsylvania, Rhode Island. Wisconsin, Nova Scotia, and Prince Edward Island. Of the sixty members, fifty-three had enjoyed college training, and forty-four were graduates or members of theological seminaries. The average age of the students was thirty-three years.

2. *The Work Accomplished.*—The mere recital of the work done, of course, means nothing. The question is not one of *how much*, but one of *what kind*. Was the work thorough, accurate, substantial? Or was it hasty, careless, superficial? It will undoubtedly be the thought of many that the amount of work recounted below *could not have been done and done well*, in mid-summer, by worn-out ministers who were taking a vacation. Yet the character of the instructors, and of the men who received the instruction, would seem to be an indication of the character of the work. It is unnecessary to say that more was accomplished than had been promised by the Instructor, or than had been expected by the members. A brief sketch of the work is here given:

The Beginners' Class, numbering sixteen, made fifty-four recitations, in the course of which they (1) committed to memory the first chapter of Gen., (2) translated critically Gen. II-XII, (3) did a little extempore translation in I Samuel and the Psalms, (4) memorized three hundred words, and (5) learned the essentials of the Grammar, with the exception of a portion of the noun. During the last week some attention was given to extempore reading, and the class performed the work with remarkable ease. This was the work of the *first* section; the second section did not do quite so much.

The Reviewers' Class was divided into three sections. The first section (1) committed the first four chapters of Genesis, (2) read critically, Genesis V-XVII, and (3) studied Gesenius' Grammar, taking up in a most thorough manner the Verb and the Noun. The second and third sections did practically the same work; they (1) committed Gen. I, (2) read critically Gen. II-XIV, (3) memorized three hundred words, (4) read extempore the Books of I Sam. and Ruth, (5) reviewed the essentials of the Grammar. The members of this class in nearly every case did also the work of one or both of the upper classes.

The Extempore Class was engaged three hours every day. The first section read Genesis, Exodus I-XX, Deuteronomy I-XII, Joshua I-XIV, Judges, I Samuel, II Samuel, Hosea, eighty-one Psalms, Proverbs, Ruth, Lamentations, Ecclesiastes, Esther and Nehemiah. In addition to this they prepared each day for recitation *fifty Hebrew words*, in all nearly twelve hundred words. The *second* section did about two-thirds of the work done by the first section. The whole number of pages, nearly five hundred, was read in 80 hours, making an average of six pages an hour. Genesis, eighty-eight pages, was read in thirteen hours.

The Exegetical Class.—This class was made up of members from the other

Digitized by Google

classes. One hour a day was spent in the recitation-room. The Prophecy of Nahum was studied critically and exegetically. With this prophecy as a basis of study, many of the most important general questions relating to Introduction and Interpretation were discussed.

Especial attention was given to the pronunciation of the Hebrew. Every class, from the lowest to the highest, received constant and continuous drill in this particular.

The Lectures.—One of the most interesting features of the work was the Lecture Course. Each afternoon at four o'clock, the School assembled in the Library and listened to the discussion of important subjects, relating chiefly to the Old Testament, by distinguished scholars and ministers.

3. *The Methods.*—The enthusiastic spirit of the members, and the large amount of work performed, are due in great measure, it is believed, to the methods employed. Grammatical instruction was imparted almost wholly by the Inductive method, the student being required first to learn the facts in the case, and after that the principles taught by these facts. Every class was required to memorize each day a few of the most frequently occurring words, so that at the end of the work, the lowest class had acquired a vocabulary of three to four hundred words, the highest one of twelve to fifteen hundred words. And with these words at command, reading at *sight* was a possibility, not only for those who had long studied the language, but also for those who within a few days had for the first time even *seen* a Hebrew letter. The memorizing of words is without doubt a dry and difficult business, but for him who has once experienced the pleasure of reading at sight, it no longer seems so dry and difficult as before. The use of these methods, *in all the classes*, aroused an interest in the study, and made men feel that the Hebrew *could* be learned, a feeling not generally entertained, it is to be regretted, among the clergy.

4. *The Translation of Nahum.*—The crowning feature of the School was the work of the so-called Translation-committee, which was composed, for the most part, of those who were members of the Exegetical Class. The work of this committee forms the basis of this number of The Hebrew Student. The committee as a whole translated the Hebrew. Sub-committees made translations of the Septuagint, Chaldee and Vulgate versions. The work speaks for itself. It is to be understood that it is the work of the students, not of the Instructors. The latter are responsible for no part of it except its publication. The value of the work to the men engaged in it cannot easily be over-estimated. The various discussions arising upon the shades of meaning, the exact construction of

Digitized by Google

words, the order of thought, etc., could not but be of the greatest advantage. That the Translation will be of service to others is, perhaps, not so evident, yet the very fact that men who do not profess to be specialists, whose work it is to preach, by whom time for this kind of work is obtained only with great difficulty,—the fact that *such* men can do and have done *such* work, should be, yes, *will* be, an inspiration and a blessing to many a pastor who earnestly desires a familiar acquaintance with the sacred tongue, but cannot see his way clear to undertake the work which is necessary in order to obtain it.

This translation was made in the following manner:

The work of preparing the first draft of the translation including division into parallelisms was assigned to a sub committee of three, called the Executive Committee. Their reported translation was the basis of the discussion and translation for the Full Committee. This report was acted upon verse by verse and member by member, and as adopted, was called the provisional translation. In this part of the work a majority of the members present determined all questions. After a complete provisional translation of the prophecy had been made, it was reconsidered by the Full Committe, verse by verse; and the form then agreed upon was called the final translation. During the course of the revision, however, no change was made in the provisional translation except by order of a majority of all the members of the Full Committee. The Committee was governed in all decisions by the rules which generally obtain in deliberative assemblies.

5. *The Patrons of the School.*—Three weeks before the opening of the School, it was not known where the money was to be obtained to pay its expenses, since it had been announced that no charges for tuition would be made. When this announcement was published, it was not supposed that so many would be in attendance, or that so much additional instruction would be required. The financial outlook was indeed a gloomy one. A statement of the facts in the case was laid before a few of the most prominent laymen in the country, men who were known to be in sympathy with all efforts seeking to raise the intellectual standard of the ministry. The appeal met with a most hearty response, and at the opening of the School, there was deposited in the bank a sum of money sufficient, together with a donation from the members of the School, to pay the expenses.

Space does not permit more "facts" to be presented. Nor is it best, at this time, to refer to what may reasonably be expected in the future. It is, however, not too much to say, that from the present outlook, there seems to be a work for The Hebrew Summer School to do. That this work may be done, and indeed, done well, is, we are sure, the prayer of all.

Digitized by Google

ISAGOGICAL INTRODUCTION TO THE PROPHECY OF NAHUM.

BY PROF. S. BURNHAM,
Hamilton Theological Seminary, Hamilton, N. Y.

1. Canonicity. The grounds on which the Book of Nahum must be assigned a place in the Canon of the Old Testament, are:

(1) The Claim made in the book itself.

In the title (I. 1), it is said that the book is a record of the vision of Nahum the Elkoshite. The word for vision is, in the Hebrew text, חָזוֹן, a word used generally, if not exclusively to denote a divine revelation. The book, therefore, claims for itself inspiration.

The use of the word מַשָּׂא in the same verse, is also a virtual claim to inspiration. For this word is a technical term used often by the prophets to introduce messages which they announced as the word of God.

Nor is there evidence to show that I. 1 is not an integral part of the prophecy, and so not the words of the prophet himself. Indeed, unless this verse be taken as the prophet's own introduction to his book, the transition in I. 8, *a*, becomes meaningless, and the use and reference of the feminine pronoun found at that place, are unintelligible.

(2) The Character of the Contents of the book.

Although relating entirely to the downfall of the Assyrian power, and the destruction of its capital city Nineveh, and therefore, not treating directly either of the chosen people, or of its faith and its hopes, the book is, nevertheless, highly religious in its character and teachings. These teachings, moreover, touch some of the central truths of the Scriptures, and are in profound and happy accord with doctrines set forth in both the Old and the New Testaments.

The sublime and spiritual delineation of the character of God in I. 2–7, is the basis on which the prophet rests the threatenings and the promises of the book. All the rest of the prophecy is, so to speak, the application in a particular case of the general principles there laid down. So that, in depth and accuracy of spiritual insight, Nahum ranks with those who, in the Old Testament age, were most profoundly taught of God.

(3) Tradition, both Jewish and Christian.

A place in the Canon has never been denied to Nahum, either by Jewish writers or by Christian councils. Nor has any individual writer

Digitized by Google

in the early church omitted the Book of Nahum from his list of the canonical writings.

Indirectly, therefore, the book may be said to have, as an evidence of its canonicity,

(4) Endorsement by Christ and the Apostles.

For it must have formed a part of the "prophets" which they recognized as of divine authority.

But there is no direct quotation from the book in the New Testament. Certainly, none that could be used as a proof of its canonicity. Some have thought there is a reference to I. 7 in 2nd Tim. II. 19; to I. 15 in Rom. X. 15, and to III. 4 in Rev. XVIII. 3. But all these cases are doubtful, or are, at best, mere allusions such as would show nothing as to the inspired, or the uninspired character of their source.

2. Author and Date of Composition.

Of the author himself, we have no other knowledge than that which is given in the short introduction to his book (I. 1), which sets before us his name and the place of his birth.

The time in which the prophecy was written, can, in like way, be determined only from the allusions in the book itself, studied in the light of sacred and profane history.

If, then, we make I. 9–14 refer prophetically to the invasion by Sennacherib, the destruction of his army, and his own subsequent death, which seems, on the whole, the most satisfactory interpretation, the prophecy must be assigned to the latter half of the reign of Hezekiah, and to some time before the invasion by Sennacherib, i. e., to 712–700 B. C. The prophecy is thus assigned by Eusebius, Jerome, Marck, Kreenen, and Henderson.

But there is a great variety of views among critics as to the time of composition. The prophecy is assigned to some time after the invasion by Sennacherib, but still in the reign of Hezekiah, i. e., to 701–697 B. C., by Vitringa, Hävernick, De Wette, Keil, Kuenen, and Bleek. It is assigned to the time of Manasseh, i. e., to about 660 B. C., by Grotius, Strauss, Kleinert, Jarchi, and Schrader. It is put in the time of Josiah, i. e., about 636 B. C, by Hitzig and Ewald.

3. Place of Composition.

The place in which the book was written, is no more certain than the time of its composition. The only means we have for determining this matter, are the mention of the birthplace of the prophet in I. 1, and the character of the contents of the book itself.

Digitized by Google

Even from the name of the prophet's native place, two views are deduced.

Some claim that the name Elkosh denoted a village in Assyria now called Alkush, and that, therefore, the book was written in Assyria. But Elkosh is first mentioned in a letter by a Monk of the 16th century, and seems to have no claims to antiquity. It is more probable, therefore, that the name passed from the book to the village, than from the village into the book.

Others think that Elkosh was a village in Galilee. This view rests upon the authority of Jerome, who says that Elkosh was in Galilee, and gives as the reason for this opinion, that there was in Galilee in his own day a village called Elcesi, which had been pointed out to him by his guide, and was well known to the Jews.

If, however, the prophet was born in Galilee, we must yet suppose that his prophecy, if written in Palestine at all, was written in Judea, and not in the northern kingdom. For, at the time of any of the dates to which the book is assigned by the critics cited in section 2, the kingdom of Israel had perished, and there could have been no reason for giving such a message as the book of Nahum to the motley population of the north. It is not even probable that a prophet of the true God would have been found dwelling among such a people.

The name of the prophet's birthplace seems then, to point to the land of Judah, as the place in which the book was written. It remains to consider the evidence afforded by the contents of the book.

It is urged in favor of the view that the prophecy was written in Assyria:

(a) That it contains some Assyrian words. But no more, it may be replied, than the previous relations of Palestine to Assyria would have made possible to a Judean writer, and even would have been likely to cause him to use.

(b) That the vivid description of Nineveh contained in Chap. II. could only have come from one writing in the immediate vicinity of that city. But it may be answered that the delineation is no more specific and vivid than any well informed Palestinian writer of that day could have given of a city so famous.

(c) That the evident purpose of the prophet was to foretell the doom of Nineveh; and that, therefore, the prophecy, being for that city, was written in its neighborhood. But it would seem that the main pur-

Digitized by Google

pose of the prophet was rather to comfort the people of God by declaring the doom of their proud and mighty foe, than to give any warning, or to announce any judgment, to the foe himself.

On the other hand, it may be said in favor of Judea as the place of the composition of the book:

(a) That the beautiful imagery in Chap. I. 4–5, especially that which makes use of Carmel, Bashan, and Lebanon, is such as would be naturally employed by a resident of Judea, but would not be so likely to appear in a book written in Assyria.

(b) That some of the expressions used by the prophet, seem to be borrowed from Isaiah, and that this indicates an intimacy to some extent between him and Isaiah, who, according to the two most probable dates assigned to the book of Nahum, must have been his contemporary.

(c) That the reference to the coming invasion by Sennacherib, is made entirely from the point of view of one living in Judea.

(d) That the purpose of the prophet is to assure and comfort the people of Judea, which he could have little hope of doing, if he were writing in distant Assyria.

4. The Purpose of the Prophet in the book.

If we take the first date assigned to the book in section 2, as the true date for it, and suppose that the prophecy was written in Judea, then the contents of the book make it clear that the aim of the prophet was to prepare the nation for the coming invasion by Sennacherib, by creating in their minds a confidence that this invasion would come to naught, that the invader himself would miserably perish, and that finally the great and proud city that should send him forth, would be utterly destroyed.

It would be quite natural that such a purpose should produce the book, for a like purpose gave birth to some of the utterances of the prophet's great contemporary, Isaiah.

The prophecy, when taken in connection with the book of Jonah, will be found to teach great and valuable spiritual lessons, though it must be granted that it is more than doubtful if the presentation of these truths formed any part of the prophet's own purpose.

In the book of Jonah, we learn that God is no respecter of persons, but that in every nation, he that works righteousness, is accepted of Him. We see here penitent Ninevah receiving the salvation which, by the grace of God, sincere repentance always brings to a human soul.

Digitized by Google

In Nahum, on the other hand, we see the same nation despising the goodness of God, and, in deceit and cruelty, in persistent wickedness, receiving the persistent sinner's doom. We find also, in this book, that the same God, because he is ever the same, forgave before, and will now destroy; and we learn in Nahum not less than in the Apocalypse, to dread the wrath of the Lamb.

5. The Analysis of the book.

Judah need not fear; for crafty and cruel Nineveh, because of her enmity to Jehovah, shall surely perish.

I. Jehovah, a jealous God, inflicts vengeance upon his enemies, but is a fortress for his people in every trouble, i. 1–7:

1. The Theme is Nineveh: 1.
2. Jehovah will inflict vengeance upon *all* his enemies: 2.
3. Yet he is long-suffering: 3, *a* in part.
4. But he has all the right necessary to make him able to inflict vengeance according to his will: 3, *a*–6.
5. For his own people, however, he is a refuge in very time of trouble: 7.

II. This God will deliver Judah from the yoke of Assyria, and destroy that nation, and its capital city Nineveh: i. 8–ii. 1.

1. Since God is what he is, Ninevah must perish: 8.
2. Her invading army under Sennacherib, her king, shall be destroyed: 9–12, *a*.
3. By this overthrow of Sennacherib, Judah shall be set free from the yoke of Assyria: 12, *b*–13.
4. Though Sennacherib himself is suffered to return to his own land, even he shall not escape the vengeance of God: 14.
5. The overthrow of Sennacherib, shall be followed by peace and joy in Judah: ii. 1.

III. The Means, Manner and Cause of this destruction of Nineveh: ii. 2–iii. 7.

1. The Means: The invasion by the Medes and Babylonians: ii. 2–6.
(a) The approach and attack by the invading army: 2–5.
(b) Nineveh's preparations for defense: 6.
2. The Manner: ii. 7–14.
(a) [With water, (possibly): 7.]
(b) With pillage and devastation: 8–13.
(c) With fire and sword: 14.
3. The Cause: The cruelty and craft of Nineveh: iii. 1–7.

IV. As Thebes could not be delivered out of God's hand, so nothing shall save Nineveh from his vengeance: iii. 8-9.

1. If greater Thebes could not escape when her time came, how can Nineveh hope to defy God's vengeance? 9-13.
2. All effort shall be in vain; no might shall save her; the doomed city shall perish: 14-19.

Digitized by Google

THE HEBREW TEXT OF THE PROPHECY OF NAHUM.

[ARRANGED ACCORDING TO THE PARALLELISM.]

נחום

CAPUT 1 א

א מַשָּׂא נִינְוֵה
סֵפֶר חֲזוֹן נַחוּם הָאֶלְקֹשִׁי׃
ב אֵל קַנּוֹא וְנֹקֵם יְהוָה
נֹקֵם יְהוָה וּבַעַל חֵמָה
נֹקֵם יְהוָה לְצָרָיו
ג וְנוֹטֵר הוּא לְאוֹיְבָיו׃
יְהוָה אֶרֶךְ אַפַּיִם וּגְדוֹל־כֹּחַ
וְנַקֵּה לֹא יְנַקֶּה
יְהוָה בְּסוּפָה וּבִשְׂעָרָה דַּרְכּוֹ
וְעָנָן אֲבַק רַגְלָיו׃
ד גּוֹעֵר בַּיָּם וַיַּבְּשֵׁהוּ
וְכָל־הַנְּהָרוֹת הֶחֱרִיב
אֻמְלַל בָּשָׁן וְכַרְמֶל
ה וּפֶרַח לְבָנוֹן אֻמְלָל׃
הָרִים רָעֲשׁוּ מִמֶּנּוּ
וְהַגְּבָעוֹת הִתְמוֹגָגוּ
וַתִּשָּׂא הָאָרֶץ מִפָּנָיו
וְתֵבֵל וְכָל־יוֹשְׁבֵי בָהּ׃
ו לִפְנֵי זַעְמוֹ מִי יַעֲמוֹד
וּמִי יָקוּם בַּחֲרוֹן אַפּוֹ

V. 3 יתיר ו' ib. ס' זעירא

A TRANSLATION OF THE PROPHECY OF NAHUM

IN PARALLEL COLUMNS WITH THE AUTHORIZED VERSION.

NAHUM.

CHAPTER I.

1. *The burden of Nineveh ;
The record of the vision of Nahum, the Elkoshite.
2. A jealous God and an avenger is Jehovah,
An avenger is Jehovah and a master of wrath;
An avenger is Jehovah toward his adversaries,
And a keeper of wrath toward his enemies.
3. Jehovah is slow to anger, but great in power,
And he will surely not fail to punish ;
Jehovah—in whirlwind and in tempest is his way,
And clouds are the dust of his feet.
4. He rebuketh the sea and maketh it dry,
And all the rivers he drieth up ;
Bashan droopeth and Carmel,
And the flower of Lebanon droopeth.
5. Mountains tremble before him,
And the hills melt away ;
The earth is lifted up at his presence,
Both the world and all dwellers therein.
6. Before his fury who shall stand ?
And who shall arise in the heat of his anger ?

*A declaration concerning.

CHAPTER I.

1 THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 God *is* jealous, and the LORD revengeth; the LORD revengeth and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

3 The LORD *is* slow to anger, and great in power, and will not at all acquit *the wicked*: the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can abide in the

Digitized by Google

חֲמָתוֹ נִתְּכָה כָאֵשׁ
וְהַצֻּרִים נִתְּצוּ מִמֶּנּוּ׃
7 טוֹב יְהוָה לְמָעוֹז בְּיוֹם צָרָה
וְיֹדֵעַ חֹסֵי בּוֹ׃
8 וּבְשֶׁטֶף עֹבֵר כָּלָה יַעֲשֶׂה מְקוֹמָהּ
וְאוֹיְבָיו יְרַדֵּף־חֹשֶׁךְ׃
9 מַה־תְּחַשְּׁבוּן אֶל־יְהוָה
כָּלָה הוּא עֹשֶׂה
לֹא־תָקוּם פַּעֲמַיִם צָרָה׃
י כִּי עַד־סִירִים
סְבֻכִים וּכְסָבְאָם סְבוּאִים
אֻכְּלוּ כְּקַשׁ יָבֵשׁ מָלֵא׃
11 מִמְּךָ יָצָא
חֹשֵׁב עַל־יְהוָה רָעָה
יֹעֵץ בְּלִיָּעַל׃
12 כֹּה אָמַר יְהוָה
אִם־שְׁלֵמִים וְכֵן רַבִּים
וְכֵן נָגוּזוּ וְעָבַר
וְעִנִּיתִךְ לֹא אֲעַנֶּךָּ עוֹד׃
13 וְעַתָּה אֶשְׁבֹּר מֹטָּהוּ מֵעָלֶיךָ
וּמוֹסְרֹתַיִךְ אֲנַתֵּק׃
14 וְצִוָּה עָלֶיךָ יְהוָה
לֹא־יִוָּרַע מִשִּׁמְךָ עוֹד
מִבֵּית אֱלֹהֶיךָ אַכְרִית פֶּסֶל וּמַסֵּכָה
אָשִׂים קִבְרְךָ כִּי קַלּוֹתָ׃

Digitized by Google

His wrath is poured out as fire,
And the rocks are broken down before him.

fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7. Good is Jehovah, a refuge in the day of distress,
And he knoweth those trusting in him.

7 The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him.

8. Therefore with a flood passing over, an end of her place he will make,
And darkness shall pursue his enemies.

8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9. What devise ye against Jehovah?
He is about to make an end;
Distress shall not arise twice.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10. For though they be like interwoven thorns,
And like those drunk with their drink,
They shall be wholly consumed as dry stubble.

10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry.

11. From thee he cometh forth,
A deviser of evil against Jehovah,
A counselor of wickedness.

11 There is *one* come out of thee, that imagineth evil against the LORD, a wicked counselor.

12. Thus saith Jehovah:
Though complete and so many,
Even so are they mown down and he passeth away.
Though I have afflicted thee, I will afflict thee no more.

12 Thus saith the LORD; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

13. And now will I shiver his yoke from upon thee,
And thy bonds will I tear off.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14. But Jehovah hath commanded concerning thee:
No more of thy name shall be sown;
From the house of thy gods I will cut off images carvéd and molten.
Thy grave I will make for thou art vile.

14 And the LORD hath given a commandment concerning thee, *that* no more of the name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

Digitized by Google

CAPUT 2 ב

א הִנֵּה עַל־הֶהָרִים רַגְלֵי מְבַשֵּׂר מַשְׁמִיעַ שָׁלוֹם
חָגִי יְהוּדָה חַגֶּיךְ שַׁלְּמִי נְדָרָיִךְ
כִּי לֹא יוֹסִיף עוֹד לַעֲבָוֹר־בָּךְ בְּלִיַּעַל
כֻּלֹּה נִכְרָת׃

2 עָלָה מֵפִיץ עַל־פָּנַיִךְ
נָצוֹר מְצוּרָה
צַפֵּה־דֶרֶךְ
חַזֵּק מָתְנַיִם
אַמֵּץ כֹּחַ מְאֹד׃

3 כִּי שָׁב יְהוָה אֶת־גְּאוֹן יַעֲקֹב
כִּגְאוֹן יִשְׂרָאֵל
כִּי בְקָקוּם בֹּקְקִים
וּזְמֹרֵיהֶם שִׁחֵתוּ׃

4 מָגֵן גִּבּוֹרָיו מְאָדָם
אַנְשֵׁי־חַיִל מִתְלָעִים
בְּאֵשׁ־פְּלָדֹת הָרֶכֶב
בְּיוֹם הֲכִינוֹ
וְהַבְּרֹשִׁים הָרְעָלוּ׃

ה בַּחוּצוֹת יִתְהוֹלְלוּ הָרֶכֶב
יִשְׁתַּקְשְׁקוּן בָּרְחֹבוֹת
מַרְאֵיהֶן כַּלַּפִּידִים
כַּבְּרָקִים יְרוּצָצוּ׃

6 יִזְכֹּר אַדִּירָיו
יִכָּשְׁלוּ בַּהֲלֹכָתָם
יְמַהֲרוּ חוֹמָתָהּ
וְהֻכַן הַסֹּכֵךְ׃

---

v.1 יתירו׳ v.6 בחליכתם קרי

Digitized by Google

CHAPTER II.

1. Behold upon the mountains the feet of the
bearer of glad tidings, the proclaimer of
peace!
Celebrate, O Judah, thy feasts, fulfil thy vows,
For the wicked man shall not pass through
thee again,
He is wholly cut off.

2. A devastator is coming up against thee,
Guard the rampart;
Watch the way,
Strengthen the loins,
Make power firm to the utmost.

3. For Jehovah will restore the glory of Jacob,
As the glory of Israel;
Though spoilers have spoiled them,
And have destroyed their branches.

4. The shield of his heroes is made red,
The men of valor are in scarlet;
In shining iron are the chariots,
In the day of his preparation;
And the lances are brandished.

5. Through the streets the chariots rush madly,
They dash along the broad ways;
Their appearance is like torches,
Like flashes of lightning they dart.

6. He remembereth his nobles,
They stumble in their goings;
They hasten to her walls,
And the defense is prepared,

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

CHAPTER II.

1 He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red, the valiant men *are* in scarlet: the chariots *shall be* with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

5 He shall recount the worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared.

Digitized by Google

7 שַׁעֲרֵי הַנְּהָרוֹת נִפְתָּחוּ
וְהַהֵיכָל נָמוֹג׃
8 וְהֻצַּב
גְּלֻתָה הָעֲלָתָה
וְאַמְהֹתֶיהָ מְנַהֲגוֹת כְּקוֹל יוֹנִים
מְתֻפֻּפוֹת עַל־לִבְבֶהֶן׃
9 וְנִינְוֵה כִּבְרֵכַת־מַיִם מֵימֶי הֵ֫יא
וְהֵמָּה נָסִים
עִמְדוּ עִמְדוּ
וְאֵין מַפְנֶה׃
י בְּזוּ כֶסֶף בְּזוּ זָהָב
וְאֵין קֵצֶה לְתִכוּנָה
כָּבֵד מִכֹּל כְּלִי חֶמְדָּה׃
11 בּוּקָה וּמְבוּקָה וּמְבֻלָּקָה
וְלֵב נָמֵס וּפֶק בִּרְכַּיִם
וְחַלְחָלָה בְּכָל־מָתְנַיִם
וּפְנֵי כֻלָּם קִבְּצוּ פָּארוּר׃
12 אַיֵּה מְעוֹן אֲרָיוֹת
וּמִרְעֵה הוּא לַכְּפִירִים
אֲשֶׁר הָלַךְ אַרְיֵה לָבִיא שָׁם גּוּר אַרְיֵה
וְאֵין מַחֲרִיד׃
13 אַרְיֵה טֹרֵף בְּדֵי גֻרְיָו
וּמְחַנֵּק לְלִבְאֹתָיו
וַיְמַלֵּא־טֶרֶף חֻרָיו
וּמְעֹנָתָיו טְרֵפָה׃
14 הִנְנִי אֵלַיִךְ נְאֻם יְהוָה צְבָאוֹת
וְהִבְעַרְתִּי בֶעָשָׁן רִכְבָּהּ

א׳ נחה v. 11.

7. The gates of the rivers are opened,
And the palace melteth away.

8. *For it is determined ;
She is stripped, is carried away ;
And her maids moan as with the sound of doves,
Beating upon their breasts.

9. Though Nineveh was as a pool of water throughout her days,
Yet they are fleeing,
Stand ! stand !
And no one turneth back.

10. Plunder silver, plunder gold,
And there is no end to the store,
There is abundance of all desirable things.

11. Emptiness, and utter emptiness, and desolation,
And hearts melting, and tottering of knees,
And anguish in all loins,
And all their faces lose color.

12. Where is the den of lions,
That was the feeding-place for the young lions,
Where the lion walked, the lioness and the lion's whelp,
And no one caused alarm ?

13. The lion tore for the supply of his whelps,
And strangled for his lionesses ;
And he filled with prey his lairs,
And his dens with ravin.

14. Behold I [am coming] unto thee, is the declaration of Jehovah of hosts,
And I will burn up in the smoke her chariots,

6 The gates of the rivers shall be opened, and the palace shall be dissolved.

7 And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabering upon their breasts.

8 But Nineveh *is* of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry;* but none shall look back.

9 Take ye the spoil of silver, take the spoil of gold: for *there is* none end of the store *and* glory out of all the pleasant furniture.

10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness.

11 Where *is* the dwelling of the lions, and the feedingplace of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid ?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young

*Though *firmly established.* Some add this to verse 7.

Digitized by Google

וּכְפִירַיִךְ תֹּאכַל חָרֶב
וְהִכְרַתִּי מֵאֶרֶץ טַרְפֵּךְ
וְלֹא־יִשָּׁמַע עוֹד קוֹל מַלְאָכֶיהָ׃

CAPUT 3 ג

א הוֹי עִיר דָּמִים
כְּלָהּ כְּחַשׁ פֶּרֶק מְלֵאָה
לֹא יָמִישׁ טָרֶף׃
ב קוֹל שׁוֹט
וְקוֹל רַעַשׁ אוֹפָן
וְסוּס דֹּהֵר
וּמֶרְכָּבָה מְרַקֵּדָה׃
ג פָּרָשׁ מַעֲלֶה
וְלַהַב חֶרֶב וּבְרַק חֲנִית
וְרֹב חָלָל וְכֹבֶד פֶּגֶר
וְאֵין קֵצֶה לַגְוִיָּה
יִכָּשְׁלוּ בִּגְוִיָּתָם׃
ד מֵרֹב זְנוּנֵי זוֹנָה
טוֹבַת חֵן בַּעֲלַת כְּשָׁפִים
הַמֹּכֶרֶת גּוֹיִם בִּזְנוּנֶיהָ
וּמִשְׁפָּחוֹת בְּכְשָׁפֶיהָ׃
ה הִנְנִי אֵלַיִךְ נְאֻם יְהוָה צְבָאוֹת
וְגִלֵּיתִי שׁוּלַיִךְ עַל־פָּנָיִךְ
וְהַרְאֵיתִי גוֹיִם מַעְרֵךְ
וּמַמְלָכוֹת קְלוֹנֵךְ׃
ו וְהִשְׁלַכְתִּי עָלַיִךְ שִׁקּוּצִים וְנִבַּלְתִּיךְ
וְשַׂמְתִּיךְ כִּרְאִי׃

v. 3. וכשלו קרי

And thy young lions the sword shall consume;
And I will cut off from the earth thy spoil,
And the voice of thy messengers shall be heard no more.

lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

CHAPTER III.

1. Woe, city of blood!
She is all full of deceit and violence,
The spoil doth not depart.

1 Woe to the bloody city! it *is* all full of lies *and* robbery; the prey departeth not;

2. The sound of the whip,
And the sound of the rattling of wheels;
And horses prancing,
And chariots bounding.

2 The noise of a whip, and the noise of the rattling of wheels, and of the pransing horses, and of the jumping chariots.

3. Horsemen curveting,
And glitter of sword and flash of spear,
And a multitude of slain, and a great number of corpses;
And there is no end to the bodies,
And they stumble over their bodies.

3 The horseman lifteth up both the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses:

4. Because of the multitude of the harlotries of the harlot,
Beautiful of grace, mistress of enchantments,
Who selleth nations by her harlotries,
And people by her enchantments.

4 Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5. Behold, I [am coming] unto thee, is the declaration of Jehovah of hosts;
And I will uncover thy skirts upon thy face,
And I will show nations thy nakedness,
And kingdoms thy shame.

5 Behold, I *am* against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6. And I will cast upon thee filthy things, and disgrace thee,
And I will set thee as a gazing-stock.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.

Digitized by Google

7 וְהָיָה כָל־רֹאַיִךְ יִדּוֹד מִמֵּךְ
וְאָמַר שָׁדְדָה נִינְוֵה
מִי יָנוּד לָהּ
מֵאַיִן אֲבַקֵּשׁ מְנַחֲמִים לָךְ׃
8 הֲתֵיטְבִי מִנֹּא אָמוֹן
הַיּוֹשְׁבָה בַּיְאֹרִים
מַיִם סָבִיב לָהּ
אֲשֶׁר־חֵיל יָם
מַיִם חוֹמָתָהּ׃
9 כּוּשׁ עָצְמָה וּמִצְרַיִם וְאֵין קֵצֶה
פּוּט וְלוּבִים הָיוּ בְּעֶזְרָתֵךְ׃
י גַּם־הִיא לַגֹּלָה הָלְכָה בַּשֶּׁבִי
גַּם עֹלָלֶיהָ יֻרְטְשׁוּ בְּרֹאשׁ כָּל־חוּצוֹת
וְעַל־נִכְבַּדֶּיהָ יַדּוּ גוֹרָל
וְכָל־גְּדוֹלֶיהָ רֻתְקוּ בַּזִּקִּים׃
11 גַּם־אַתְּ תִּשְׁכְּרִי תִּהְיִי נֶעְלָמָה
גַּם־אַתְּ תְּבַקְשִׁי מָעוֹז מֵאוֹיֵב׃
12 כָּל־מִבְצָרַיִךְ תְּאֵנִים עִם־בִּכּוּרִים
אִם־יִנּוֹעוּ וְנָפְלוּ עַל־פִּי אוֹכֵל׃
13 הִנֵּה עַמֵּךְ נָשִׁים בְּקִרְבֵּךְ
לְאוֹיְבַיִךְ פָּתוֹחַ נִפְתְּחוּ שַׁעֲרֵי אַרְצֵךְ
אָכְלָה אֵשׁ בְּרִיחָיִךְ׃
14 מֵי מָצוֹר שְׁאָבִי־לָךְ
חַזְקִי מִבְצָרָיִךְ
בֹּאִי בַטִּיט וְרִמְסִי בַחֹמֶר
הַחֲזִיקִי מַלְבֵּן׃

Digitized by Google

7. And it shall be that every one seeing thee
shall flee from thee,
And shall say: Nineveh is laid waste;
Who will mourn for her?
Whence shall I seek comforters for thee?

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

8. Art thou better than Thebes,
That dwelt amid the rivers,
Waters surrounding her,
Whose bulwark was the sea,
Of sea was her wall?

8 Art thou better than populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9. Ethiopia was her strength, also Egypt. and
there was no end;
Put and the Lybians were among thy helpers.

9 Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were thy helpers.

10. Even she went into exile as a captive,
Also her babes were dashed in pieces at the
head of all the streets;
And over her honored men they cast the lot,
And all her great men were bound in chains.

10 Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honorable men, and all her great men were bound in chains.

11. Thou also shalt drink to the full, thou shalt
be hid from sight;
Thou also shalt seek a refuge from the enemy.

11 Thou also shalt be drunken: thou thalt be hid, thou also shalt seek strength because of the enemy.

12. All thy fortresses are fig-trees with early figs;
If shaken, they fall into the mouth of the
eater.

12 All thy strong holds *shall be like* fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13. Behold, thy people are women in the midst of
thee;
The gates of thy land are opened wide to
thine enemies,
Fire is consuming thy bars.

13 Behold thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

14. Draw for thyself water for the siege,
Strengthen thy fortresses;
Go into the clay and tread in the mire,
Strengthen the brick-kiln.

14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln.

Digitized by Google

טו שָׁם תֹּאכְלֵךְ אֵשׁ
תַּכְרִיתֵךְ חֶרֶב
תֹּאכְלֵךְ כַּיֶּלֶק
הַתְכַּבְּדִי כַּיֶּלֶק
הַתְכַּבְּדִי כָּאַרְבֶּה׃
16 הִרְבֵּית רְכָלַיִךְ מִכּוֹכְבֵי הַשָּׁמָיִם
יֶלֶק פָּשַׁט וְיָעָף׃
17 מְנֻזָרַיִךְ כָּאַרְבֶּה
וְטַפְסְרַיִךְ כְּגוֹב גּוֹבַי
הַחֹנִים בַּגְּדֵרוֹת בְּיוֹם קָרָה
שֶׁמֶשׁ זָרְחָה וְנִדַּד
וְלֹא־נוֹדַע מְקוֹמוֹ אֲיָם׃
18 נָמוּ רֹעֶיךָ מֶלֶךְ אַשּׁוּר
יָשְׁבְנוּ אַדִּירֶיךָ
נָפְשׁוּ עַמְּךָ עַל־הֶהָרִים
וְאֵין מְקַבֵּץ׃
19 אֵין־בֶּהָה לְשִׁבְרֶךָ
נַחְלָה מַכָּתֶךָ
כָּל שֹׁמְעֵי שִׁמְעֲךָ תָּקְעוּ כַף עָלֶיךָ
כִּי עַל־מִי לֹא־עָבְרָה רָעָתְךָ תָּמִיד׃

Digitized by Google

15. There fire shall consume thee,
The sword shall cut thee off,
It shall consume thee as the devouring locust.
Multiply thyself as the devouring locust,
Multiply thyself as the swarming locust.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm, make thyself many as the cankerworm, make thyself many as thy locusts.

16. Thou hast made thy traders more numerous than the stars of heaven.
The devouring locust spreadeth abroad and flieth away.

16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away.

17. Thy crowned ones are as swarming locusts,
And thy satraps as locusts upon locusts,
That settle in the hedges upon a chilly day;
The sun breaketh forth and they flee,
And the place where they are is not known.

17 Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18. Thy shepherds slumber, O King of Assyria,
Thy nobles lie sleeping;
Thy people are scattered upon the mountains,
And there is no one gathering them.

18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust:* thy people is scattered upon the mountains, and no man gathereth *them*.

19. There is no healing of thy hurt,
Thy wound is deadly;
All hearing the report of thee shall clap their hands over thee,
For upon whom hath not thy wickedness passed continually?

19 *There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

Digitized by Google

A TRANSLATION OF THE SEPTUAGINT OF THE PROPHECY OF NAHUM.[1]

CHAPTER I.

1 A PROPHECY about Nineveh; the book of the vision of Nahum the El-
2 koshite. A God jealous and taking vengeance is the Lord; the Lord taketh
vengeance with fury; the Lord taketh vengeance on his adversaries, and he
3 destroyeth his enemies. The Lord is long-suffering, and great is his power;
and the Lord will by no means fail to punish. In completion and in whirlwind
4 is his way, and clouds are the dust of his feet. He rebuketh the sea and
maketh it dry, and all the rivers he drieth up. Bashan languisheth, and Carmel;
5 and the flower of Lebanon dieth. The mountains are shaken by him, and the
hills rock; and the whole earth is lifted up at his presence, and all who dwell
6 therein. Before his anger who shall stand? And who shall withstand in the
anger of his wrath? His wrath melts the elements, and the rocks are broken
7 in pieces by him. The Lord is good to those who wait for him in the day of dis-
8 tress; and he knoweth those who fear him. And with a passing flood he will
make an utter end; darkness shall pursue those who rise up, even his enemies.
9 What devise ye against the Lord? He will make an utter end; he will not
10 take vengeance twice upon the same thing. Because to its foundation it shall
be left waste; and it will be consumed as an interwoven vine and as stubble
11 fully dry. From thee will go forth one who desireth evil against the Lord, one
12 who counseleth hostility. Thus saith the Lord, who ruleth many waters: Even
13 so shall they be heard no more. And now will I shiver his rod from upon thee,
14 and I will break thy bonds asunder. And the Lord will command concerning
thee: There shall not any more be sown of thy name; from the house of thy
God I will utterly destroy the carved images; and molten images I will make
15 thy grave. For behold, swift upon the mountains are the feet of him who
beareth good news and bringeth tidings of peace! Celebrate thy feasts, O Judah,
pay thy vows; for never again will they pass through thee forever.

CHAPTER II.

1 2 It is brought to an end, it is destroyed. He is gone up scorning [thee] to
thy face, delivering from tribulation. Look to the way, strengthen the loins,
3 fortify thy strength mightily. Because the Lord will turn away the outrage
against Jacob as the outrage against Israel; for those who drive out drove
4 them out and destroyed their branches. The arms of their power are from men,
strong men sporting in fire; the bridles of their chariots in the day of his prep-
5 aration, and the charioteers will be thrown into confusion in the streets. And
the chariots will be commingled and entangled in the broad ways; their appear-

[1] The text used is that of Tischendorf.

Digitized by Google

ance is as blazing torches, and as lightning they dart about. And their great chiefs will be remembered, and they will flee by day and will be weak in their going, and they will hasten to her walls, and they will prepare their garrisons. The gates of their cities are thrown open, and the palace is destroyed. And the foundation is uncovered; and she goeth forth, and her slaves are led away, as doves mourning in their hearts. And Nineveh — as a pool of water were her waters; and those fleeing did not stand, and there was no one who looked back. Plunder the silver, plunder the gold; and there was no end of her ornaments; they are weighed with all her desirable vessels. A shaking, and a violent shaking, and a casting out, and breaking of hearts, and relaxing of knees, and pangs in all loins, and the face of all is as the burning of a pot. Where is the dwelling-place of the lions and the feeding-place of the whelps? Where walked the lion, that the lion's whelps might enter, and there was no one who affrighted them? The lion snatched what was sufficient for his whelps and he strangled for his lions; and he filled his den with prey and his dwelling-place with booty. Behold! I am against thee, saith the Lord Almighty; and and I will burn in smoke thy multitude, and a sword shall devour thy lions, I will utterly destroy thy prey from the earth, and thy works shall no longer be heard of.

CHAPTER III.

O city of blood, wholly false, full of injustice! The prey will not be handled. A sound of whips, and a sound of the rattling of wheels, and of horse galloping and chariot bounding. And of horseman mounting, and of sword glittering, and weapons flashing, and a multitude of wounded and a heavy fall, and there was no end to her hosts; and they shall be weak in their bodies from the extent of their fornication. Beautiful and graceful harlot, mistress of enchantments, who sold nations with her fornication and peoples with her enchantments. Behold, I am against thee, saith the Lord the Almighty God, and thy nakedness I will uncover unto thy face, and I will show to the nations thy shame and to kingdoms thy dishonor. And I will cast filth upon thee according to thine impurities, and I will make thee an example. And it shall come to pass that every one who seeth thee will go down from thee and will say: Wretched Nineveh! Who shall bewail her? Whence shall I seek consolation for her? Prepare the part; tune the chord; prepare the part—Thebes, who dwelt among the rivers; water round about her, whose power was the sea, and her walls were water. And Ethiopia was her strength, and Egypt, and there was no limit to the flight, and the Libyans were her allies. Even she will go into captivity, and her infants they will dash at the heads of all her streets, and upon all her glorious things they will cast lots, and all her great chiefs will be put in fetters. And thou shalt be made drunk. And thou shalt seek from enemies a place for thyself. All thy fortresses are fig trees holding watchmen; if they are shaken, they will fall into the mouth of the eater. Behold thy people are as women within thee; to thine enemies the gates of thy land will be thrown wide open; fire will devour thy bars. Draw for thyself water for the fortification; take

Digitized by Google

possession of thy fortresses; go into the clay and tread in the chaff; take pos-
15 session for brick. There fire will devour thee, the sword will cut thee off, it
will devour thee as the locust, and thou shalt be burdened as the wingless
16 locust. Thou didst increase thy commerce beyond the stars of heaven; the
17 locust hastened and was spread out. Thy mingled host leaped forth as the
wingless locust, as the locust that has lighted upon a hedge on a frosty day; the
18 sun rose and it leaped off, and no one knows its place. Woe to them! Thy
shepherds slumbered, the Assyrian King lulled to sleep thy mighty men; thy
19 people departed to the mountains, and there was no one who gathered. There
is no healing for thine affliction, thy plague festered; all who hear the report
of thee will clap hands over thee; for upon whom has not thy wickedness come
continually?

Committee, { REV. W. H. MARQUESS, Fulton, Mo.
REV. J. W. PAYNE, Clinton, Mich.
REV. W. W. LOVEJOY, Ironton, O.
REV. W. H. CARMICHAEL, Lexington, Ill.

A TRANSLATION OF THE TARGUM (JONATHAN) OF THE PROPHECY OF NAHUM.[1]

CHAPTER I.

1 The burden [W. has *shadow*] of the cup of cursing which Nineveh is to be made to drink. First Jonah, son of Amitti, [W. inserts *the prophet*] of Gath Hepher, prophsied against her, and she turned from her sins; and now that she sinned again, Nahum from the house of Koshi prophesied against her again,
2 according as it is written in this record. A God who is a judge and an avenger is Jehovah. An avenger is Jehovah and much power is with him. Ready is Jehovah to take vengeance upon the haters of his people, even in mighty
3 anger upon his enemies. Jehovah is slow to anger but much power is with him. Jehovah is ready to take vengeance [B. R. omits the foregoing clause.] but he forgives those who turn to the law; yet those who do not turn he does not fail to punish. Jehovah leads in tempest and in wind, and clouds of dark-
4 ness he casts down before him. He rebukes the sea and makes it dry, and all the rivers he dries up. Bashan is desolate and Carmel, and the trees of Leb-
5 anon droop. The mountains tremble before him, and the hills are broken; and the earth is wasted before him, both the world and all dwellers therein.
6 When he reveals himself in mercy to give the law to his people, then the world trembles before him. But when he reveals himself in anger to take vengeance upon the haters of his people, before his vengeance who shall arise, and who shall bear up in the evil of his anger? His anger dissolves like fire,

[1] The texts used are those of Walton and the Biblia Regia. Differences between them are indicated by alternative readings in brackets.

Digitized by Google

7 and the rocks are broken before him. Good is Jehovah to Israel, to lean upon
in the time of distress, and those who trust in his word are made manifest be-
8 fore him. In mighty anger and in vehement wrath he will make utter de-
struction of the peoples who have arisen and laid waste the holy house of
9 Jehovah, and his enemies he will deliver to Gehenna. Ye peoples who have
spoiled Israel, what are ye devising against Jehovah? An utter destruction
of you he is about to make, and distress shall not arise against the house of
Israel twice [W. reads, *and there shall not arise to you twice, as to the house*
10 *of Israel, breath after distress.*]. Because the rulers of the people who spoiled
the house of Israel, as they stagger in wine, so seduced them, and consumed
11 them as fire consumes stubble very dry. From thee, Nineveh comes forth a
king who is devising evil against the people of Jehovah, who counsels a
12 counsel of wickedness. Thus saith Jehovah: Though perfect in counsel and
great in number be the peoples who are assembled to afflict thee, O Jerusalem,
and they cross the Tigris and pass over the Euphrates and come to afflict thee,
13 though I have made thee serve, I will not make thee serve again. And now I
will shiver the yoke of the peoples from your necks, and your chains I will
14 tear off. And Jehovah will command the king of Assyria concerning thee,
and there shall no more be a remembrance of thy name. From the house of
thy idols I will cut off carved image and molten image. There I will make
15 thy grave because this is a very light thing for me. Behold upon the moun-
tains of the land of Israel [B. R. omits *of the land*] the feet of the bearer of
glad tidings, the proclaimer of peace! Celebrate, O Judah, thy feasts, fulfil
thy vows; because the wicked shall not pass over thee again. They are all cut off.

CHAPTER II.

1 Those who were coming up and spreading over thy land were laying siege to
thee, setting watches upon thy ways. Strengthen the neck; make strength
exceedingly firm [W. reads, *strong of neck, exceedingly firm of strength*].
2 Because Jehovah restores to Jacob his strength, to Israel his excellence; for
3 spoilers have spoiled them and destroyed the cities of their praise. The
shields of their heroes are made red, and the men of war are in garments of
scarlet. With fire the torches of their chariots are prepared for the day of
their ornamentation. The leaders of their army are clothed in gorgeous ap-
4 parel. Through the streets the chariots rush madly; the sound of the clash
of their arms is heard in the broad ways of the city. Their aspect is as torches,
5 as darting lightning. The leaders of their army are put in authority, they
stumble in their goings. They hasten; they lay the wall, and they build the
6 towers. The bridges of the rivers are broken down and the king trembles in
7 his palace. The queen sitting in a sedan goes forth into captivity, and her
attending maidens go after her mourning as with the sound of doves, beating
8 upon their breasts. Though Nineveh was like a place of the collection of
waters from the days before her, yet they are fleeing. Stand! stand! but
9 there is no one who is turning about to stand. Plunder silver, plunder gold,
10 and there is no end to the treasures. Collect all desirable things. Plundered

Digitized by Google

and spoiled and opened to the enemy is the gate; and hearts melting and smiting of knees and distress in all loins, and all their faces are covered with black-
11 ness, black as a pot. Where are the habitations of the kings and the house of the dwelling of the princes, where the kings walked? There they left their sons, behold, as a lion that remains at his prey in security, and there is no one
12 who causes alarm. The kings brought booty to their wives and spoils to their
13 sons, and filled their treasures with booty and their palace with spoil. Behold I am about to send my fury upon thee, saith Jehovah of hosts, and I will burn up thy chariots with fire, and thy villages the sword shall destroy; and I will consume thy commerce from the earth, and the voice of thy messengers shall no more be heard.

CHAPTER III.

1 Woe to the city shedding blood! She is all full of lies and spoils. The
2 slaughter does not cease. The sound of the striking of blows and the sound
3 of the moving of wheels, and horses prancing and chariots bounding. Horsemen curveting, and flame and glitter of swords, and flash of spear, and a great number of slain, and a multitude of dead bodies, and there is no end to the
4 slain; they stumble over their slain. Because of the greatness of the din of the city, which is as a harlot, a street-walker, beautiful of grace [W. has *appearance*], knowing enchantments, that betrayeth peoples with her harlotries
5 and kingdoms with her enchantments. Behold I send my fury against thee saith Jehovah of hosts, and I will uncover the shame of thy sin upon thy face,
6 and I will show the peoples thy shame and kingdoms thy ignominy. And I will cast upon thee filthy things and disgrace thee, and make thee vile in the
7 eyes of every one seeing thee. And it shall be that every one who shall see thee shall flee far from thee, and shall say: Nineveh is spoiled. Who will
8 mourn for thee? Where shall I find comforters for thee? Art thou then better than great Alexandria, which dwelt amid the rivers, waters all around
9 her, whose wall was the sea, of the sea were her walls? Ethiopia was her support, also Egypt, and there was no end. The inhabitants of Put and the
10 Lybians were among thy helpers. Even she went into exile as a captive; also her babes were dashed in pieces at the head of all the streets; and upon her honored men they cast the lot, and all her great men were broken down
11 with chains. Also thou shalt drink as a drunkard; also thou shalt seek
12 help against the enemy. All thy fortresses are like early figs, which, if they are shaken, fall, and there are left among them dried clusters which are fit
13 for eating. Behold, thy people are weak like women in the midst of thee. To thine enemies shall certainly be opened the gates of thy land, and fire shall
14 consume thy strength. Collect water into the midst of thee; make strong thy fortresses; multiply power; cause service to be done in the clay; strengthen
15 thy buildings. There the peoples that are strong shall come against thee as fire, those who kill by the sword shall consume thee. The armies of the peoples which are numerous as devouring locusts shall be assembled against thee.
16 They shall cover thee as the swarming locusts; they shall devastate thee as the locusts. Thou hast made thy traders more numerous than the stars of

Digitized by Google

heaven. Behold they are as swarming locusts, which spread abroad and fly
17 away. Behold thy coins glitter as locusts, and thy satraps are as young locusts, which sit upon the walls upon a chilly day, which, when the sun breaks forth upon them, disperse, and the place whither they have fled is not known.
18 Broken are thy strong men, O king of Assyria. The people of thy armies are in exile. Thy people are scattered upon the mountains and there is no one
19 gathering them. There is no one who mourns for thy hurt. Thy wound is deadly. All who hear the report of thee shall clap their hands over thee; they rejoice, for upon whom hath not the blow of thy iniquity passed continually?

Committee, { MR. F. J. GURNEY, Chicago.
MR. C. E. CRANDALL, Milton, Wis.
REV. O. O. FLETCHER, Morgan Park, Ill

A TRANSLATION OF THE VULGATE OF THE PROPHECY OF NAHUM.[1]

CHAPTER I.

1 The burden of Nineveh; the record of the vision of Nahum the Elkoshite.
2 A jealous one is God, and an avenger is the Lord, and one having wrath; an avenger is the Lord against his adversaries, and angry is he with his enemies.
3 The Lord is patient and great in strength, and cleansing he will not make guiltless. The Lord is in the tempest, and in the whirlwind are his ways, and
4 clouds are the dust of his feet. He rebuketh the sea and maketh it dry, and all the rivers he reduceth to a desert. Bashan is enfeebled, and Carmel, and the
5 flower of Lebanon droopeth. Mountains are shaken by him, and hills are forsaken; and the earth quaketh at his presence, both the world and all dwellers
6 therein. In the presence of his indignation who shall stand, and who shall resist in the wrath of his fury? His indignation is poured out as fire, and the
7 rocks are torn asunder by him. The Lord is good, and strengtheneth much in
8 the day of distress; and he knoweth those hoping in him. And in a flood passing over, he will make an end of her place; and darkness shall pursue his
9 enemies. What devise ye against the Lord? He will make an end; distress
10 shall not arise twice. Because as thorns entwine themselves, so is the revelling
11 of those drinking together; they shall be consumed as stubble fully dry. From thee shall go forth a deviser of evil against the Lord, one occupied in mind
12 with wrong-doing. Thus saith the Lord: Though they may be complete, and so many, so also they are shorn, and he will pass through. I have afflicted

[1]The text used is that of Sixtus V. and Clement VIII.

Digitized by Google

13 thee, and I will afflict thee no more. And now I will break in pieces his rod
14 from off thy back, and thy bonds I will burst asunder. And the Lord will command concerning thee, that no more shall be sown of thy name; from the house of thy God I will destroy graven and molten images, I will make thy
15 grave, because thou art unhonored. Behold upon the mountains the feet of the bearer of glad tidings, and the proclaimer of peace! Celebrate, O Judah, thy feasts, and render thy vows, for Belial shall not pass through thee again; he is utterly perished.

CHAPTER II.

1 He is coming up to disperse before thee, to guard the blockade; watch the
2 way, strengthen greatly the loins, make power firm exceedingly. Because the Lord restoreth the pride of Jacob as the pride of Israel; for ravagers have
3 put them to flight, and their scions they have spoiled. The shield of his heroes is fiery, the men of the army are in scarlet; the reins of the chariot are
4 flaming in the day of his preparation, and the charioteers are stupefied. They are confused in the streets; the four-horse chariots pass together in the broad ways; their appearance is like torches, like flashes of lightning they run to
5 and fro. He will remember his heroes, they shall fall down in their goings;
6 they shall mount quickly to her walls, and the shelter will be prepared. The gates of the rivers are opened, and the temple is overthrown to the foundation.
7 And the captive soldier is led away, and his maids threaten, moaning as doves,
8 murmuring in their hearts. And Nineveh—as a pool of water are her waters,
9 yet they flee away. Stand! stand! and no one turneth back. Plunder silver,
10 plunder gold; and there is no end of riches from all desirable vessels. She is scattered, and cleft, and torn; and heart melting, and weakness of knees, and a failing in all loins, and the faces of all of them are as the blackness of a pot.
11 Where is the den of the lions, and the feeding-place of the lion's whelps, to which the lion goeth that he may walk there, the lion's whelp, and no one
12 causeth alarm? The lion seized enough for his whelps, and slew for his
13 lionesses; and filled his lair with spoil and his resting-place with prey. Behold I [am coming] unto thee, saith the Lord of hosts, and I will set on fire even to smoke thy four-horse chariots, and the sword shall consume thy young lions, and I will banish thy spoils from the earth, and the voice of thy messengers shall be heard no more.

CHAPTER III.

1 Woe, city of blood, full of falsehood, abounding in cruelty! The prey shall
2 not depart from thee. The sound of the whip, and the sound of the whirl of wheels, and of horse snorting, and four-horse chariot glowing, and horseman
3 mounting. And glittering sword, and flashing spear, and a multitude of slain, and a grievous overthrow; there is no end of corpses, and they fall down over
4 their bodies. Because of the multitude of the fornications of the harlot, showy and agreeable, and possessing enchantments, who selleth nations in her
5 fornications, and households in her enchantments. Behold I [am coming]

Digitized by Google

unto thee, saith the Lord of hosts, and I will uncover thy shame in thy face,
and I will show thy nakedness to the nations, and to kingdoms thy disgrace.
6 And I will cast upon thee abominations, and bring upon thee insults, and set
7 thee for an example. And it shall be that every one who shall see thee, shall
start back from thee and say: Nineveh is laid waste. Who will shake the
8 head over thee? Whence shall I seek a comforter for thee? Art thou better
than Alexandria of the peoples, that dwelleth amid the rivers? Waters are in
9 her circuit; whose riches is the sea; of water are her walls. Ethiopia is her
strength, and Egypt, and there is no end. Africa and Libya were among thy
10 help. But even she in removal was led into captivity; her babes were dashed
in pieces at the head of all the streets, and over her honored men they cast the
11 lot, and all her great men were bound in chains. And thou therefore shalt be
12 drunken, and shalt be despised; and thou shalt seek aid from the enemy. All
thy fortresses are as fig trees with their unripe figs; if shaken they fall into
13 the mouth of the eater. Behold thy people are women in the midst of thee:
to thine enemies the gates of thy land shall be thrown wide open, fire shall
14 devour thy bars. Draw for thyself water for the siege, build up thy fortresses,
15 go into the clay and tread, kneading thoroughly get brick. There fire shall
consume thee. Thou shalt perish by the sword; it shall devour thee as doth
16 the locust. Assemble together as the locust, multiply as the locust. Thou
hast made thy commerce more than are the stars of heaven; the locust spread-
17 eth out and flieth away. Thy guards are as locusts, and thy little ones as the
locusts of locusts, which settle down in the hedges on a cold day; the sun
18 riseth and they fly away and their place where they are is not known. Thy
shepherds slumber, O king of Assyria; thy princes are buried, thy people lie
19 hid in the mountains and there is no one to gather them. Thy grief is not
concealed, thy wound is deadly, all who hear thy report press together the
hand over thee, for upon whom hath not thy wickedness passed continually?

Committee,
- REV. C. L. LOGAN, Morrison, Ill.
- MR. A. C. CHUTE, Newton Centre, Mass.
- REV. J. E. HAMILTON, Providence, R. I.
- MR. J. F. BAKER, Salem, Oreg.
- MR. J. W. WEDDELL, Morgan Park, Ill.

Digitized by Google

THE MEMBERS
OF THE
SUMMER SCHOOL TRANSLATION-COMMITTEE.

PROF. JOHN N. IRVIN, *President*,	Cincinnati, Ohio.
PROF. IRA M. PRICE, *Secretary*,	Granville, Ohio.
REV. A. J. AHLSTROM,	Kiron, Iowa.
MR. J. F. BAKER,	Salem, Oregon.
REV. W. H. CARMICHAEL,	Lexington, Ill.
MR. A. C. CHUTE,	Newton Centre, Mass.
MR. C. E. CRANDALL,	Milton, Wis.
REV. O. O. FLETCHER,	Morgan Park, Ill.
MR. F. J. GURNEY,	Chicago, Ill.
REV. J. E. HAMILTON,	Providence, R. I.
MR. R. F. HARPER,	New Concord, Ohio.
REV. C. C. HERRIOTT,	Indianapolis, Ind.
REV. J. C. JOHNSON,	Princeton, Ill.
REV. G. F. LINFIELD,	Muscatine, Iowa.
REV. W. W. LOVEJOY,	Ironton, Ohio.
REV. C. L. LOGAN,	Morrison, Ill.
REV. M. B. LOWRIE,	Galesburg, Ill.
REV. W. H. MARQUESS,	Fulton, Mo.
REV. J. W. MILLEN,	Xenia, Ohio.
MR. H. D. OSGOOD,	Marseilles, Ill.
REV. J. W. PAYNE,	Clinton, Mich.
MR. H. W. POWELL,	Ionia, Mich.
REV. A. W. SNIDER,	Van Wert, Ohio.
REV. O. W. VAN OSDEL	Morgan Park, Ill.
MR. J. W. WEDDELL,	Morgan Park, Ill.

Digitized by Google

THE HEBREW STUDENT.

VOL. II. NOVEMBER, 1882. No. 3.

THE LITERARY STUDY OF THE BIBLE.

BY PROF. CHARLES A. BRIGGS, D. D.,
Union Theological Seminary, N. Y.

The Bible is composed of a great variety of writings of holy men under the inspiration of the Holy Spirit, in a long series extending through many centuries, preserved to us in three different original languages, the Hebrew, the Chaldee and the Greek, besides numerous versions. These languages were themselves the products of three different civilizations which having accomplished their purpose passed away, the languages no longer being used as living speech but preserved only in written documents. They present to us a great variety of literature, as the various literary styles and the various literary forms of these three languages have combined in this one sacred book of the Christian church making it as remarkable for its literary variety as for its religious unity.

The Bible is the sacred Canon of the Church of Christ, the infallible authority in all matters of worship, faith and practice. From this point of view it has been studied for centuries by Jew and Christian. Principles of interpretation have been established and employed in building up systems of religion, doctrine and morals. The divine element which is ever the principal thing, has been justly emphasized; and the doctrine of Inspiration has been extended by many dogmatic divines so as to cover the external letter, the literary form and style in the theory of verbal inspiration. Yet notwithstanding this claim of Inspiration for the form, comparatively little attention has been given to the form itself; that is to the

Digitized by Google

languages and the literature of the Bible, until recent times. The fact has been too often overlooked, that it has not seemed best to God to create a holy language for the exclusive vehicle of his Word or to constitute peculiar literary forms and styles for the expression of his revelation. But on the other hand, as he employed men rather than angels as the channels of his revelation, so he used three human languages with all the varieties of literature that had been developed in the various nations using these languages in order that he might approach mankind in a more familiar way in the *human* forms with which they were acquainted and which they could readily understand.

This human side of the Bible has been to a great extent neglected by theologians. It is true that great attention has been given in recent times to the languages of the Bible in the schools of Gesenius, Ewald and Olshausen, and to the original texts by Lachmann, Tischendorf, Tregelles, Westcott and Hort and others; and to the exegesis of the particular writings in numerous commentaries; and to the introductory questions of date, authorship, structure and integrity of writings by a considerable number of scholars; but the literary forms and styles have not shared to any extent in this revival of Biblical studies. And yet these are exactly the things that most need consideration in our day, when Biblical literature is compared with the other sacred literatures of the other religions of the world, and the question is so often raised why we should recognize the Bible as the inspired word of God rather than the sacred books of other religions, and when the higher criticism is becoming the most important factor in Biblical studies of our day.

Bishop Lowth in England, and the poet Herder in Germany, toward the close of the last century called the attention of the learned world to this neglected theme, and invited them to the study of the Scriptures as sacred literature, but little advance has been made since their day, owing doubtless, to the fact that the conflict between the churches and Rationalism has been raging about the history, the religion and the doctrines, and to some extent as to the original text and the details of Biblical introduction in questions of authenticity and integrity of writings; but the finer literary features have not entered into the controversies to any extent until quite recent times, in the school of Kuenen, by Matthew Arnold and others. De Wette, Ewald, and especially Reuss have made valuable contributions to this subject, but even these masters of Exegetical Theology have given their strength to other topics. Now there lies pen to the student of our day, one of the most interesting and inviting

Digitized by Google

fields for research, whence he may derive rich spoils for himself and the church; not only for the purpose of apologetics, but for constructive dogmatics.

The most obvious divisions of literature are poetry and prose. These are distinguished on the surface by different modes of writing, and to the ear by different modes of reading; but underneath all this is a difference of rhythmical movement. It is indeed difficult to draw the line scientifically between poetry and prose even here, for as Lanier says: "Prose has its rhythms, its tunes and its tone-colors, like verse; and, while the extreme forms of prose and verse are sufficiently unlike each other, there are such near grades of intermediate forms, that they may be said to run into each other, and any line claiming to be distinctive must necessarily be more or less arbitrary." Hence rhetorical prose and works of the imagination in all languages approximate closely to poetry. Says Prof. Shairp, "Whenever the soul comes into living contact with fact and truth, whenever it realizes with more than common vividness, there arises a thrill of joy, a glow of emotion. And the expression of that thrill—that glow is poetry." Now the Bible is full of such poetry, as it deals with the noblest themes and stirs the deepest emotions of the soul. Poetry is also the music of speech; the measured and balanced movement of emotion. Religion naturally assumes this movement to express its emotions in the worship of God, and the Biblical religion above all others. Notwithstanding this fact, the poetry of the Bible is written in the MSS. preserved, and is printed in the Hebrew and Greek texts, as well as the versions with few exceptions exactly as if it were prose; and the Hebrew scribes who divided the Old Testament Scripture and pointed it with vowels and accents dealt with it as if it were prose and even obscured the poetic form by their ignorant and careless divisions of verse and sections, so that the poetic form in many cases can be restored only by a careful study of the unpointed text and a neglect of the Massoretic sections.

I. *Hebrew Poetry* is characterized by a remarkable simplicity of structure and movement. The lines are arranged in parallelism of thought and emotion, and are synonymous, antithetical or synthetic in a great variety of forms, in the distich, tristich, tetrastich, pentastich, hexastich, octastich and occasionally in greater numbers of lines. The lines are measured by words or word accents, the poet having the power of combining two or more words at times under one accent. This measurement by words is the simplest and earliest form of poetry, the measurement by syllables

Digitized by Google

of the Aramaic, and by quantity of the feet of the Greek coming later in poetic development. Usually three, four or five words make up the line of Hebrew poetry. The lines are arranged in strophes or stanzas, sometimes with refrains, sometimes with initial letters in the order of the alphabet, and sometimes with certain catch words. These simple principles unfold into an exceeding rich variety in the numerous specimens of Hebrew poetry in the Old Testament, and in quite numerous pieces in the New Testament where the Aramaic original is a little obscured by the Greek form; for not only the songs of the forerunners, but very many of our Savior's discourses, sections of the epistles and a good part of the Apocalypse are poetry. Now these principles of Hebrew poetry must be carefully studied by the interpreter who would ascertain the spirit and sense of the passage. The meaning of a passage is determined by its relation in the system of parallelism of the line or the strophe. Would any interpreter of Homer, or Æschylus be able to understand them or teach others to understand them without a knowledge of their metres, and with the whole written as if they were prose? What would you do with the odes of Horace, the lyrics of Dryden, the dramas of Shakespeare, if these were all written without distinction of parts, and with the uninterrupted steady flow of prose? If Hebrew poetry has been understood at all notwithstanding such lamentable ignorance let us thank God for his grace, but let us not presume upon it and tempt God any longer by such persistent neglect of the forms of grace and beauty of His Word. The study of Hebrew Poetry as poetry, reveals to us beauties of thought and grandeur of emotion in the Word of God never experienced before. It may be that the Lord has been reserving this higher knowledge of His Word for seasons of greater spiritual exaltation when the church will become less dogmatic, less ecclesiastical, less polemical and narrow, but more devout, more consecrated, more catholic, more intimate in common with God, and more absorbed in worship than at present or in the past. The progress that exegetes are now making into the higher exegesis and the higher criticism will lead to higher attainments in sacred knowledge and sacred practice. The time will soon come when Hebrew poetry will be as well known as Greek and English poetry, and when its influence will pervade all our preaching and worship, and clothe our accidental logic with a wealth of color and warmth of emotion so much needed for effective Christian work.

Hebrew poetry may be divided into three general classes, Lyric, Gnomic and Composite. (1) *Lyric* poetry is the earliest development of lit-

Digitized by Google

erature. We find it scattered through the various historical and prophetical books, and also in the great collection of Hebrew lyric poetry, the Psalter. The three pieces ascribed to Moses, Ex. xv, Psalm xc, and Deut. xxxii, subdivide lyric poetry into the hymn, the prayer and the song. The hymn is found in rich variety;—the evening hymn, the morning hymn, the hymn in a storm, hymns of victory or odes as that of the victory over the Egyptians, Ex. xv, over the Moabites, Num. xxi, the ode of the battle of Beth Horon, Josh. x, the song of Deborah, Judges v, the thanksgiving as in the song of Hannah, and many pieces of Isaiah, the grand oratorio, Ps. xcii–c, and the most of the fourth and fifth books of the Psalter containing the greater and lesser Hallels, the Hallelujah Psalms and doxologies. The prayers are found in rich variety, evening and morning, litany before a battle, prayers for special and national deliverance; Psalms of lamentation, penitence, religious meditation, of faith and assurance in all the rich variety of devotion. These are most numerous in the Psalms ascribed to David, and may be regarded as especially the Davidic type although the xc Psalm ascribed to Moses and Hab. III are among the most wonderful specimens as the one traverses the past and compares the frailness of man with the everlasting God, and the other marches into the future and bows with trembling in the presence of the most sublime Theophany. A special form of this class is the dirge, as the laments of David over Jonathan and Abner, and in the exceedingly elaborate and artistic book of Lamentations and not infrequently in the Prophets. The songs are abundant and in every variety: The sword song of Lamech, the birth song of Sarah, the blessing of the patriarchs Noah, Abraham, Isaac and Aaron, and the swan song of David. In the Psalter we have songs of exhortation, warning, encouragement, historical recollections, prophetic anticipations, the love song. The Psalms of Asaph are chiefly of this class.

(2) *Gnomic* poetry has but few specimens in the historical books; but a rich collection is embraced in the Proverbs consisting of fables, parables, proverbs, riddles, moral and political maxims, satires, philosophical and speculative sentences. There are upwards of five hundred distinct couplets, synonymous, antithetical, parabolical, comparative, emblematical, besides fifty larger pieces of three, four, five, six, seven and eight lines, with a few poems, such as the temperance poem (xxiii. 29–35) the pastoral (xxvii. 22–27) the pieces ascribed to the poets Aluqah, Agur and Lemuel, the Alphabetical praise of the talented wife (xxxi. 10–30), and the great admonition of Wisdom in fifteen advancing discourses (i–ix).

Digitized by Google

(3) *Composite* poetry starts in part from a lyric base as in prophecy, beginning with the blessings of Jacob and Moses and the poems of Balaam, and in lesser and greater pieces in the prophetical writings, the Song of Songs, and Lamentations; in part from a Gnomic base as in the book of Job and Ecclesiastes. Herein is the climax of Hebrew poetic art, where the dramatic and heroic elements combine to produce in a larger whole ethical and religious results with wonderful power. While these do not present us epic or dramatic or pastoral poems in the classic sense, they yet use the epic, dramatic and pastoral elements in perfect freedom, combining them in a simple and comprehensive manner for the highest and grandest purposes of the prophet and sage inspired of God, giving us productions of poetic art that are unique in the world's literature. The dramatic, epic and pastoral elements are *means* used freely and fully, but not *ends*. These forms of beauty and grace are simply forms which do not retard the imagination in admiration of themselves, but direct it to the grandest themes and images of piety and devotion. The wise men of Israel present us in the ideals of the Shulemite, Job, and Koheleth types of noble character, moral heroism and purity that transcend the heroic types of the Iliad or Æneid wrestling as they do with foes to their souls far more terrible than the spears and javelins and warring gods of Greek or Trojan, advancing step by step, through scene after scene and act after act to holy victory in the fear of God; victories that will serve for the support and comfort of the human race in all time, which has ever to meet the same inconsistencies of evil, the same assaults on virtue, the same struggle with doubt and error, therein so vividly and faithfully portrayed to us. The prophets of Israel play upon the great heart of the Hebrew people as upon a thousand stringed lyre, striking the tones with divinely guided touch, so that from the dirge of rapidly succeeding disaster and ruin, they rise through penitence and petition, to faith, assurance, exultation and hallelujah, laying hold of the deep thoughts and everlasting faithfulness of God, binding the past and present as by a chain of light to the impending Messianic future; seeing and rejoicing in the glory of God which though now for a season shrouded behind the clouds of disaster is soon to burst forth in a unique day.

II. *Prose Literature* is also contained in the Sacred Scriptures in rich variety.

(1) *History* constitutes a large portion of the Old and New Testaments. In the Old Testament there are two distinct kinds of history; the Levitical and the Prophetic. The Levitical is represented by Chronicles,

Digitized by Google

Ezra, and Nehemiah, and extends backward into the Elohistic section of the Pentateuch. It is characterized by the annalistic style, using older sources, such as geneological tables, letters, official documents and entering into the minute details of the Levitical system, and the organization of the State, but destitute of imagination and of the artistic sense. The Prophetic is represented by the books of Samuel and Kings and extends backward into the Jehovistic sections of the Pentateuch. It is characterized by the descriptive style, using ancient stories, traditions, poetic extracts and entire poems. It is graphic in delineation, using the imagination freely, and with fine artistic tact.

In the New Testament we have four biographical sketches of the noblest and most exalted person who has ever appeared in history, the God-Man, Jesus Christ, in their variety giving us memoirs in four distinct types, the highest in the Gospel of John, where the person of Jesus is set in the halo of religious philosophical reflection from the point of view of the Christophanies of Patmos. The book of Acts presents the history of the planting and training of the Christian Church, using various sources and personal reminiscences.

All these forms of history and biography use the same variety of sources as histories in other ancient literature. Their historical material was not revealed to the authors by the divine Spirit, but gathered by their own industry as historians from existing material and sources of information. The most that we can claim for them while distinguishing Inspiration from Revelation, is that they were inspired by God in their work so that they were guided into truth and thereby preserved from error—certainly as to all matters of religion, faith and morals; but to what extent further in the details and external matters of their composition is still in dispute among evangelical men. It is also disputed to what extent their use of sources was limited by Inspiration, or in other words, what kinds of sources were unworthy of the use of inspired historians. There are those who would exclude the Legend and the Myth which are found in all other ancient history. If the legend in itself implies what is false—it would certainly be unworthy of divine inspiration to use it; but if it is the poetical embellishment of naked facts, one does not readily see why it should be excluded from the sacred historians' sources any more than snatches of poetry, bare geneological tables, and records often fragmentary and incomplete, such as are certainly found in the historical books. If the myth implies in itself necessarily Polytheism or Pantheism, or any of the elements of false religions it would be unworthy of divine inspiration. It is

Digitized by Google

true that the classic myths which lie at the basis of the history of Greece and Rome, with which all students are familiar, are essentially Polytheistic; but not more so than the religions of these peoples and all their literature. It is also true that the myths of Assyria and Babylon as recorded on their monuments are essentially Polytheistic. Many scholars have found such myths in the Pentateuch. But over against this there is one striking fact that stands out in the comparison of the Biblical narratives of the Creation and the Flood, with the Assyrian and Babylonian; namely, that the Biblical are Monotheistic, the Assyrian Polytheistic. But is there not a Monotheistic myth, as well as a Polytheistic? In other words, may not the poetic form of the myth be appropriate to Monotheistic as well as to Polytheistic conceptions? May it not be an appropriate literary form for the true Biblical religion as well as the other ancient religions of the world? However we may answer this question *a priori*, it is safe to say that the term *myth* at least has become so associated with Polytheism in later usage and in the common mind, that it is unwise if not altogether improper to use it in connection with the pure Monotheism and supernatural revelation of the Bible, if for no other reason—at least for this—to avoid misconception, and in order to make the necessary discriminations. For the discrimination of the religion of the Bible from the other religions must ever be more important than their comparison and features of resemblance. There is no such objection to the term legend, which in its earliest and still prevalent use, has a prevailing religious sense, and can cover without difficulty all those elements in the Biblical history which we are now considering. There is certainly a resemblance to the myth of other nations in the close and familiar association of the one God with the ancestors of our race, and the Patriarchs of Israel, however we may explain it. Whatever names we may give to these beautiful and sacred traditions which were transmitted in the families of God's people from generation to generation, and finally used by the sacred historians in their holy books;—whatever names we may give them in distinction from the legends and myths of other nations, none can fail to see that poetic embellishment natural and exquisitely beautiful, artless and yet most artistic, which comes from the imagination of the common people of the most intelligent nations, in these sources that were used by divine inspiration in giving us ancient history in its most attractive form. Indeed the imagination is in greater use in Hebrew history than in any other history with all the oriental wealth of color in the Prophetic historians.

Digitized by Google

The dialogues and discourses of the ancient worthies are simple, natural and profound. They are not to be regarded as exact reproductions of the words originally spoken, whether preserved in the memory of the people and transmitted in stereotyped form, or electrotyped on the mind of the historian or in his writing by divine inspiration; but they are rather reproductions of the situation in a graphic and rhetorical manner, differing from the like usage in Livy and Thucydides, Herodotus and Xenophon only in that the latter used their reflection and imagination merely; the former used the same faculties guided by divine inspiration into the truth and restrained from error.

In Biblical history there is a wealth of beauty and religious instruction for those students who approach it not only as a work of divine revelation from which the maximum of dogma, or of examples and maxims of practical ethics are to be derived; but with the higher appreciation and insight of those who are trained to the historian's art of representation and who learn from the art of history, and the styles and methods of history, the true interpretation of historical books, where the soul enters into the enjoyment of the concrete, and is unwilling to break up the ideal of beauty, or destroy the living reality, for the sake of the analytic process, and the abstract resultant, however important these may be in other respects, and under other circumstances.

(2) Advancing from historical prose, we come to the *oration*. The Bible is as rich in this form of literature as in its history and poetry. Indeed the three run insensibly into one another in Hebrew Prophecy. Rare models of eloquence are found in the historical books, such as the plea of Judah (Gen. XLIV. 18–34); the charge of Joshua (Jos. XXIV); the indignant outburst of Jotham (Judges IX); the sentence pronounced upon Saul by Samuel (1 Sam. XV); the challenge of Elijah (1 Kings XVIII). The three great discourses of Moses in Deuteronomy are elaborate orations, combining great variety of motives and rhetorical forms, especially in the last discourse to impress upon Israel the doctrines of God, and the blessings and curses, the life and death involved therein.

The Prophetical books present us collections of inspired eloquence which for unction, fervor, impressiveness, grandeur, sublimity and power surpass all the eloquence of the world, as they grasp the historical past and the ideal future, and entwine them with the living present for the comfort and warning, the guidance and the restraint of God's people. Nowhere else do we find such depths of passion, such heights of ecstasy,

Digitized by Google

such dreadful imprecations, such solemn warnings, such impressive exhortations, and such sublime promises.

In the New Testament the three great discourses of Jesus and his parabolic teaching present us oratory of the Aramaic type; simple, quiet, transparent, yet reaching to unfathomable depths, and as the very blue of heaven,—every word a diamond, every sentence altogether spirit and life, illuminating with their pure searching light, quickening with their warm pulsating throbbing love.

The discourse of Peter at Pentecost will vie with Cicero against Cataline in its conviction of the rulers of Israel, and piercing the hearts of the people. The discourses of Paul on Mars Hill, and before the Jews in Jerusalem, and the magnates of Rome at Caesarea, are not surpassed by Demosthenes on the Crown. We see the philosophers of Athens confounded, some mocking, and others convinced unto salvation. We see the Jewish mob at first silenced, and then bursting forth into a frantic yell for his blood. We see the Roman governor trembling before his prisoner's reasonings of justice and judgment to come. We do not compare the orations of Peter and Paul with those of Cicero and Demosthenes for completeness, symmetry and artistic finish; this would be impossible, for the sermons of Peter and Paul are only preserved to us in outline, but taking them as outlines, we maintain that for skillful use of circumstance, for adaptation to the occasion, for rhetorical organization of the theme, for rapid display of argument, in their grand march to the climax, and above all in the effects that they produced, the orations of Peter and Paul are prëeminent.

Nowhere else save in the Bible have the oratorical types of three distinct languages and civilizations combined for unity, and variety of effect. These Biblical models ought to enrich and fortify the sermon of our day. If we could study them as literary forms, as much as we study Cicero and Demosthenes, as models of sacred eloquence, the pulpit would rise to a new grandeur and sublimer heights and more tremendous power over the masses of mankind.

(3) The *Epistle* may be regarded as the third form of Prose Literature. This is the contribution of the Aramaic language to the Old Testament in the letters contained in the books of Ezra and Nehemiah. But it is in the New Testament that the Epistle receives its magnificent development in the letters of James, Peter, Paul, Jude and John, some familiar, some dogmatic, some ecclesiastical, some pastoral, some specu-

Digitized by Google

lative and predictive; and in the Epistle to the Hebrews. we have an elaborate essay.

How charming the letters of Cicero to his various familiar friends! What a loss to the world to be deprived of them! But who among us would exchange for them the epistles of the Apostles? And yet it is to be feared that we have studied them not too much as doctrinal treatises perhaps, but too little as familiar letters to friends, and to beloved churches, and still less as literary models for the letter and the essay. It might refresh and exalt our theological and ethical treatises, if their authors would study awhile with Paul in his style and method. They might form a juster conception of his doctrines and principles. They certainly would understand better how to use his doctrines, and how to apply his principles.

(4) *Fiction* is represented in the New Testament in the parables of Jesus. It is also represented in the apochryphal books of Tobit and Susanna, and in the books of Maccabees in the stories about the mother of the Maccabee sons, and about Zerubbabel and truth. It is true these are not canonical and inspired, but they illustrate the part that fiction played in the literature of the Hebrews of the centuries between the Testaments. We might also bring into consideration the part that fiction played in the Agada of the Jews in the various midrashim.

Many divines have thought that the books of Esther and Jonah should be classed as fiction. Any *a priori* objection to fiction as unworthy of inspiration is debarred by the parable of Jesus. With reference to these books, it must therefore be entirely a question of induction of facts. The beautiful story of Zerubbabel and truth, with its sublime lesson, "Truth is mighty, and will prevail," loses nothing in its effect by being a story and not history. The wonderful devotion and self-sacrifice of the Maccabee mother, and the patient endurance of the most horrible tortures by her sons, which have stirred and thrilled many a heart, and strengthened many a pious martyr to the endurance of persecution are no less powerful as ideal than as real. So it would be with Jonah and Esther if they could be proved to be fiction. The model of patriotic devotion, the lesson of the universality of divine providence and grace would be still as forcible, and the gain would be at least equal to the loss, if they were to be regarded as inspired ideals rather than inspired statements of the real. The sign of the Prophet Jonah as a symbol of the Resurrection of Jesus Christ is as forcible if the symbol has an ideal basis as if it had an historical basis. Be this as it may, the element of

Digitized by Google

fiction is sufficiently well represented in the Old Testament in the story of the Shulemite in the Song of Songs, and in the elaboration of the historical person and trials of Job into one of the grandest ideals of the imagination, and in the soul struggles of Koheleth.

These are then the most general forms of literature contained in the Sacred Scriptures. They vie with the literary models of the best nations of ancient and modern times. They ought to receive the study of all Christian men and women. They present the greatest variety of form, the noblest themes, and the very best models. Nowhere else can we find more admirable æsthetic as well as moral and religious culture. Christian people should urge that our schools and colleges should attend to this literature, and not neglect it for the sake of the Greek and Roman, which with all their rare forms and extraordinary grace and beauty, yet lack the oriental wealth of color, depths of passions, heights of rapture, holy aspirations, transcendent hopes, and transforming moral power.

Our College and University training and the drift of modern thought lead us far away from oriental thought and emotion, and the literature that expresses them. Few there are who enter into the spirit and life of the Orient as it is presented to us in the Sacred Scriptures. It is not remarkable that the Old Testament is to many a dead book, exciting no living, heartfelt interest. Here is a new and interesting field for the student of our day. The young men are entering into it with enthusiasm. The Church of Christ will be greatly enriched by the fruits of their labors. This study of Biblical literature is appropriately called Higher Criticism to distinguish it from Lower Criticism which devotes itself to the study of original texts and versions. There are few who have the patience, the persistence, the life-long industry in the examination of minute details that make up the field of Lower Textual Criticism. But the Higher Criticism is more attractive. It has to do with literary forms and styles and models. It appeals to the imagination and the æsthetic taste as well as to the logical faculty. It kindles the enthusiasm of the young. It will more and more enlist the attention of the men of culture and the general public. It is the most inviting and fruitful field of Biblical study in our day. We will not deny that the most who are engaged in it are rationalistic and unbelieving and that they are using it with disastrous effect upon the Scriptures and the orthodox faith. There are few believing critics, especially in this country. There is also a wide-spread prejudice against these studies and an apprehension as to the results. These prejudices are unreasonable. These apprehensions are to be deprecated. It is impos-

Digitized by Google

sible to prevent discussion. The church is challenged to meet the issue. It is a call of Providence to conflict and to triumph of evangelical truth. The divine word will vindicate itself in all its parts. These are not the times for negligent Elis or timorous and presumptuous Uzzahs. Brave Samuels and ardent Davids who fear not to employ new methods and engage in new enterprises and adapt themselves to altered situations, will overcome the Philistines with their own weapons. The Higher Criticism has rent the crust, with which Rabbinical Tradition has encased the Old Testament, overlaying the poetic and prophetic elements with the legal and the ritual. Younger Biblical scholars have caught glimpses of the beauty and glory of Biblical Literature. The Old Testament is studied as never before in the Christian Church. It is beginning to exert its charming influence upon ministers and people. Christian Theology and Christian life will ere long be enriched by it. God's blessing is in it to those who have the Christian wisdom to recognize and the grace to receive and employ it.

THE GENUINENESS OF ISAIAH'S PROPHECIES.

By Rev. Wm. H. Cobb, Uxbridge, Mass.

A glance at the present state of the disputed question will prepare us to go into the merits of it.

The great majority of American Christians have taken little interest until recently in the theories of so-called historical criticism. Thus it has come to pass in the case before us that at least nine-tenths of our intelligent church-members assume without question that the whole book of Isaiah came from the pen of the son of Amoz; while most of those who comprise the remaining tenth regard doubt upon this point as merely one of the vagaries of German neology. On the other hand, in Germany itself, few respectable scholars remain who have not yielded more or less to the prevailing tendency to cut the book into sections varying in date and authorship.

Ewald, in his great work on the prophets, imputes to those who deny the Babylonian authorship of the last twenty-seven chapters, "motives altogether reprehensible." So Weber, as quoted by Delitzsch, regards the traditional view as manifesting "a devilish self-hardening against the scientific conscience." Despite the grim humor of this last expression

Digitized by Google

it was doubtless written mainly in earnest. Delitzsch himself, with more caution than candor, allows his arguments for the integrity of Isaiah to stand, in the successive editions of his commentary, though one need look no further than the articles lately published in this journal to find him quoting from the "Babylonian Isaiah." Much more conservative is Nägelsbach, author of the commentary in the Lange series; yet even he admits several interpolations. One is hardly surprised that Kuenen, in searching out a reliable basis for his "History of Israel" should profess to "know for certain" that the last twenty-seven chapters of Isaiah belong to the second half of the 6th century B. C. Yet there are signs that this firm foundation is yielding, by concessions from within, as well as attacks from without. The most recent, perhaps the most important, commentary comes from England; that of Rev. T. K. Cheyne (2nd ed. 1882), whose work is highly commended by Robertson Smith. A previous volume of his, "The Book of Isaiah Chronologically Considered" appeared in 1871. At that time Mr. Cheyne went all lengths with Ewald; at present, he gives up important ground, so far as concerns the *local* origin of the prophecies of Isaiah. About three-fourths of the book he now believes to have been written in Palestine. But far from maintaining the unity of Isaiah, he tends in the contrary direction, holding that the sixty-six chapters consist of more than a dozen fragments, written by perhaps ten different authors, at periods varying from the middle of the eighth to the middle of the fifth century. Not more than twenty-seven chapters, he thinks, can be ascribed to Isaiah with much probability. Here is confusion worse confounded. The sober student is fair to ask on what grounds these astonishing dissections are made. The frank answer of many Continental critics would be: "There is no such thing as predictive prophecy; since the so-called Isaiah foretells deliverance under Cyrus from the Babylonian captivity, he must have lived about the time of Cyrus."

This position has been fearlessly avowed by Gesenius, Knobel, Hitzig, Ewald, Wellhausen, and others. The majority of students in this country will deem it an unwarranted theological prejudice, and simply oppose to it the authority of our Master and Lord (e. g. in Luke xxiv. 27). To do Mr. Cheyne justice he does not hold, in this respect, with the destructive school. When we inquire for the further reasons of the view we are examining, they reduce themselves to alleged incompatibilities, in point of style and diction, between the sections of the prophecy. Questions of style are exceedingly complex, involving so much of the personal ele-

Digitized by Google

ment as to be practically indeterminate. The argument from diction, however, deserves a more important place in this controversy than has usually been assigned to it. Defenders of the unity of Isaiah have aimed to show that the formidable lists of peculiarities in phraseology brought forward on the other side are not sufficient to prove diversity of authorship. For the most part, they have not been bold enough to assume that if Isaiah wrote the book as a whole there must be a multitude of unconscious threads of coincidence in point of language binding the entire work together, and to stake their case upon observed facts of this nature. Dr. Nägelsbach, however, has given at the close of his commentary a laborious collection of materials embracing the entire vocabulary of the suspected portions, with their occurrences in the undisputed chapters also, but he gives no summary of results. He expresses his belief, it is true, that the unity of authorship is thereby confirmed; still, he speaks so hesitatingly as not to carry conviction. The value of the list, moreover, is seriously lessened by the many errors running through it, so that an entire revision would be necessary to make it trustworthy. My own work in this department was begun and completed in total ignorance of Nägelsbach's researches. Referring for details to the *Bibliotheca Sacra* for April and October 1881, and for January 1882, I will simply indicate the plan pursued. By a series of careful enumerations, there was ascertained the whole number of words in the Hebrew vocabulary, then the number in each main division of Isaiah, in the entire book, in the earlier prophets, the later prophets, and the prophets as a whole; also the commonest and the rarest words in the so-called later Isaiah, with a few other particulars. It was thence proved that the vocabulary of Isaiah B presents striking affinities with that of the earlier prophets (especially Isaiah A) and striking diversities from that of the later prophets. This appeared both from the *number* of coincident words and from their *character*. For instance, while 848 of B's words are found in A, only 735 occur in the exile-prophet Ezekiel, though his prophecy is about twice as long as A's. Again, there are eight words found in both parts of Isaiah and nowhere else, but only one word peculiar to Isaiah B and the period of the exile. The books of the Old Testament I arranged in groups according to two systems of classification, and the vocabulary of Isaiah B (excepting proper names, and words so common as to be indecisive) was taken up word by word, the number of occurrences of each word in all the classes was recorded, and the occurrences in Isaiah were cited by chapter and verse. From this "Hebrew Index"

Digitized by Google

tables were deduced, proceeding from the more rare to the more frequent words, and showing by each particular grouping that the language of B belongs in the class which includes A and can readily be excluded from Ezekiel's class.

A concluding article is given in the *Bibliotheca Sacra* for July 1882, carrying out with great detail an examination of the local color of Isaiah B as compared with that of Isaiah A on the one hand and the late prophets on the other. It will be seen that this argument advances a stage from the mere grouping of words to the comparison of ideas. Beginning with inorganic nature, I have gone through the vegetable, animal and human kingdoms, noting agreements and disagreements, and finding that, whoever wrote the last twenty-seven chapters of Isaiah, it cannot be fairly denied that his environment was very like that of the genuine Isaiah, and very unlike the scenery of Babylon. As it would be manifestly improper to judge a house from a brick, I will give no illustrations from this portion of the article. But the evidence examined next, that drawn from the names of God, does not lose its force when stated in brief. It appears from induction (as might have been judged *a priori*) that most of the earlier prophets use these divine titles with great freedom, while in later times there seemed to be a special sacredness attached to two or three names, which caused a loss of spontaneity. Thus Ezekiel almost always employs "Jehovah" or "Adonai Jehovah." But both parts of Isaiah blend with these a rich variety of other terms in such a way as to be characteristic of the earlier prophets and to several also a minute and evidently undesigned correspondence of part with part. The particular terms they employ have sometimes a special weight in the argument. Thus "the Holy One of Israel," occurring 14 times in each part, is found nowhere else among the prophets, except twice in the last chapters of Jeremiah, which seem to presuppose Isaiah's predictions against Babylon. Again, the Divine title "King," the idea at the root of the theocracy, is frequently met with both in writers before and after the exile; its absence from the undisputed prophecies of that period is certainly a natural circumstance; yet it is found in both parts of Isaiah. Equally natural is the fact that the writers of the exile abstain from that title of God so common among the prophets—"Jehovah Sabaoth." The victorious leader of Israel's "hosts," the God of her "armies" was not likely to be invoked by that name when those forces were defeated and humbled. Yet "Jehovah Sabaoth" occurs six times in Isaiah B, as well as often in Isaiah A.

Digitized by Google

I close with a specimen or two of the inferences which may be drawn from the rare words common to both parts. There are two Hebrew nouns from the root "to be white," meaning *white linen*. חוֹר and חוּר. These same forms are also found from an entirely different root, "to hollow out," and mean *a hole*. Isaiah A uses חוֹר for white linen, and חוּר for hole; the later writers reverse this. Isaiah B uses but one of these words, חוּר, but uses it in the sense of *hole*, thus differing from the later writers and agreeing with Isaiah A. In fact, this is one of the eight words occurring only in the two parts of Isaiah. Another interesting case is פּוּרָה *a wine-press*, which occurs once in B and once in Haggai, nowhere else. A wine-press has two receptacles, one for treading the grapes, the other for receiving the juice. Isaiah B uses פּוּרָה of the former, Haggai of the latter. But as פּוּרָה comes from the verb "to bruise," it must have meant originally the upper part of the wine-press, which would place B among the older writers. So יֶקֶב means the upper receptacle in Isaiah A, the lower in Jeremiah.

The advantages of the line of argument I have pursued is that it is independent of doctrinal assumptions either Christian or anti-Christian. The facts pertaining to the language of our present book of Isaiah seem to indicate clearly that the sixty-six chapters are rightly ascribed to a single age and a single author.

TRACES OF THE VERNACULAR TONGUE IN THE GOSPELS.

By Professor Franz Delitzsch.

I.

The existence of an original Hebrew Matthew is very dubious, as I have shown in my "Neue Untersuchungen über Entstehung und Anlage der kanonischen Evangelien" (1853). The Gospel *κατὰ τοὺς Ἑβραίους*, as it appears from its fragments, was neither the original Matthew nor a Hebrew interpolation of it, but a Hebrew version and partly transformation of the Greek Matthew. We know by Epiphanius, *Haer.* xxx. 13, that in Matth. iii. 4 "his meat was locusts and wild honey" the Ebionitic Gospel removed the locusts, and gave the reading: *καὶ τὸ βρῶμα αὐτοῦ μέλι ἄγριον οὗ ἡ γεῦσις ἦν τοῦ μάννα ὡς ἐγκρὶς ἐν ἐλαίῳ* This interpolation presupposes the Greek text. For in Ex. xvi. 31 it is said that the taste of the Manna was like wafers (LXX. *ἐγκρὶς*) made with honey. This passage of the Law carried the Ebionites from the *ακρίδες*

Digitized by Google

(locusts) to *εγκρίδες* (honey cakes), and they changed the locusts into vegetable manna as sweet as wafers with honey.

Nevertheless it is certain that the original tradition of the deeds and sermons of our Lord was preserved in the Aramaic language of Palestine, which in the Talmud is called סורסי as a dialect of the Syrian. This is probable in itself, and there are not a few traces which justify this conclusion.

An instance of these traces is Luke xxiv. 42, where the authorized version in conformity with the received text runs thus: "And they gave him a piece of a broiled fish and of a honeycomb." The revised version omits the words, "and of a honeycomb," and remarks only in the margin that they are added by many ancient authorities. Westcott and Hort, in their excellent introduction and appendix to their new recension of the New Testament text, give p. 72 sq. a thorough examination of witnesses, which ends with the result that *καὶ ἀπὸ μελισσίου κηρίου* (*κηρίου*) is "a singular interpolation, evidently from an extraneous source, written or oral."

I think, it can be shown how this difference concerning what the disciples gave to the Lord had arisen. The word for fish was in the vernacular tongue כּוּרָא, and טָוָא is the verb which signifies to broil or roast, particularly a fish (*Pesachim* 76b). Hence the Palestinian tradition said that the disciples gave him מְנָתָא דְכוּרָא מְטַוְיָא. In the same language the honeycomb has a similar name, כּוֹרִיתָא. This assonance of the two words caused some ambiguousness of the tradition, another form of which related that they gave him מְנָתָא דְכוֹרִיתָא דִדוּבְשָׁא "a piece of a honeycomb." The Evangelist, as it is proved by critical inquiry, received *μέρος ἰχθύος ὀπτοῦ*, but ancient readers, well acquainted with the still living tradition, combined with the form preferred by Luke, the other which presented כוריתא instead of כורא. Yet it is also possible that the oldest tradition related that they gave him מנתא דכורא מטויא ודכוריתא דדובשא and that Luke omitted the second as an erroneous addition.

Digitized by Google

"THE DAY OF THE ETERNAL."

By Rabbi HENRI GERSONI, Chicago.

יוֹם יְהוָה:

This little poem consists of the concluding verses of a long poem on עֹז הַדָּת, "The power of the religious law", by Samuel Joseph Fin, of Vilna. The author of this poem and of several important works on Jewish history and literature, and the editor of a Hebrew periodical, הַכַּרְמֶל, is still living. In the form of his poetical works he is not felicitous, since he sacrifices all beauty of rhythm and measure to the expression of his ideas. But his ideas are lofty and the expression of the same is clear and comprehensive; and this betrays clear consciousness and logical thought.

יֵשׁ יוֹם אָמַר אֱלֹהִים, יוֹם הוּא בָּרוּחַ
יַעֲמוֹד אָז הָאֱמֶת כַּשֶּׁמֶשׁ בֵּין צִבְאוֹת שָׁמָיִם
וְכַכּוֹכָבִים מִסָּבִיב לוֹ יָסוֹב כָּל לֵב וָרוּחַ
וְאֶל כָּל הַגְיוֹנֵי נֶפֶשׁ יְשַׁלַּח קַרְנָיִם
אָז כָּל־אַפְסֵי אֶרֶץ בִּגְאוֹן יְהוָה יְצַהֲלוּ
יָרֹן כָּל־הַיְקוּם כִּי דַעַת אֵל נָבְרָה
נִשְׂאֵי דְגָלָיו מִקֶּדֶם בִּשְׁמוֹ עַתָּה יִתְהַלָּלוּ
כִּי מֵאִתָּם יָצְאָה תוֹרָה, הוֹפִיעָה נֶהֱרָה
בְּמָחוֹל אַהֲבָה כָּל־הָעַמִּים יֵצְאוּ שְׁכֶם אֶחָד
כִּי בְנֵי אֱלֹהִים אֶחָד הֵן הֵמָּה גַּם יַחַד.

There is a day, so saith the Lord, a day it is in spirit
When like the sun 'mong heavenly hosts, the truth will stand,'
And like the planets, around it will revolve every heart and spirit,
And to all the yearnings of the soul it will send radiant rays.
And the ends of the earth will then rejoice in the greatness of the Eternal,
The entire creation (existence) will sing, for the wisdom of the Lord hath prevailed;
The bearers of His banners in olden times will now glory in His Name,
For from them the teaching went forth (by which) the light shone forth.
All the nations in one accord will go out (join) in a dance of love,
For they are each and all together the sons of One God.

Digitized by Google

THE HEBREW UNION COLLEGE.

BY RABBI ISAAC M. WISE.

The Hebrew Union College, located in Cincinnati, 494 W. 6th Street, was established in 1846 by the Union of American Hebrew Congregations. A majority of all Hebrew Congregations in this country, including the largest, are members of this "Union," and contribute to it one dollar annually for each member. The "Union" elects in its bi-annual conventions, a Board of Directors, who govern the College in all affairs not left to the Faculty.

The Faculty elected by the Board of Examiners, consists of the following gentlemen:

Rabbi Isaac M. Wise, President and Professor of Hebrew Philosophy and History.

Rev. Dr. Mielzener, Professor of the Talmud and Rabbinic jurisprudence.

Solomon Eppinger, Esq., Preceptor of the Talmud, and Professor of Exegesis p.t.

Ignatius Mueller, Esq., Assistant in Hebrew.

Henry Berkowitz, Esq., Assistant in History.

Two of the teachers, Rev. Dr. M. Lilienthal and Louis Aufrecht, Esq., died this year, and no successors have been appointed yet.

The session extends from the first Monday of September to the last week in June, annually, from 3 to 6 p. m., daily except Sunday, with liturgical exercises every Saturday afternoon.

There are registered this year forty-two students, one female, all Jews, although the law of the college excludes none on account of their religious confessions. The college is perfectly free, no fees whatever are exacted. All text books are furnished gratuitously to the students, and the indigent are furnished with all the common necessaries of life.

The library in the college building of about 8,000 volumes comprises the principal works of the Hebrew literature, Biblical, Rabbinical, historical, philosophical, poetical, etc., together with Syriac, Arabic and other Semitic works, Lexica, grammars, etc., and a fair selection of English, German, French, Italian and other works. It is at the disposal of the students and teachers, and of all outsiders who seek information.

The college is divided in two departments, preparatory and collegiate. One of its preparatory departments is in New York City, under the superintendency of Rev. Dr. Gottheil. The pupils of the preparatory departments must be graduates or students of the Cincinnati high school, or any similar institute, must know some Hebrew and the Bible History, to be registered. The curriculum of this department is this:

1*st year.*—Hebrew etymology; exercises in translation from English into Hebrew; reading the original of one book of the Pentateuch, Joshua and Judges, two chapters with *Rashi's* rabbinical commentary; also two books of Mishnah, usually *Aboth* and *Sanhedrin*, history from 536 to 167 B. C.

Digitized by Google

2nd year.—Hebrew Grammar completed, exercises continued; Bible reading, one book of Pentateuch, I. and II. Samuel, and a number of Psalms memorized; four books of Mishnah, twenty pages of Talmud, and history from 167 to 20 B. C.

3d year.—Aramaic Grammar, Hebrew exercises continued; Bible reading, one book of the Pentateuch, I. and II. Kings with the *Targum* and *Rashi* to some chapters; Psalms memorized; thirty pages Talmud; Casuistics in the code of Moses Maimonides; History to 70 A. C.

4th year.—Aramaic Grammar, rabbinical dialect; Hebrew exercises continued; Bible reading, one book of the Pentateuch, Daniel, Ezra and Nehemiah; Psalms memorized; thirty pages of the Talmud; the first book (with the exception of *Akkum*) in the code by Moses Maimonides; literary history to 70 A. C.

Graduates of this department receive the degree of Bachelor of Hebrew, or *Chaber*, and may enter the rabbinical or collegiate department.

Students of the collegiate department are required to be graduates or students of the academical course in the Cincinnati University, or a similar institute, and must be graduates of the examination in the above curriculum.

The collegiate department takes four years. Its curriculum comprises besides the usual theological studies, the Hebrew and Aramaic also the Syriac and Arabic languages. The test for graduation is, 1st, the ability to read and expound critically and historically any given passage in Bible and commentaries, Talmud and Casuists, philosophers and poets of the Hebrew; 2nd, Sufficient knowledge of literary history, casuistics and jurisprudence of the synagogue, the various forms of worship, and the historical development of Jewish doctrine. 3d, Homiletic and liturgic competency, and 4th, a university degree. He receives the degree of Rabbi and may receive two years later the degree of D. D.

The students of this department read steadily the Bible with ancient and modern paraphrases and commentaries, the Talmud with commentaries and casuists, and *Midrashim* or homiletics. Of the Jewish metaphysicians, they read chiefly the works of Maimonides, Bechai, Halevy, Albo and Saadia. In history they follow Graetz and Jast, Zunz, Munk and Dukes, Geiger and Steinschneider.

The first class of Rabbis will graduate in July, 1883, composed of seven students.

Annually the Union of American Hebrew Congregations appoints three commissioners to examine the classes. The most prominent Rabbis of America have alternately discharged this duty. Their reports, published with the proceedings of the Union have been unanimously very favorable.

Similar institutions exist, two in Berlin, one in Breslau, one in Pest, and one in Paris, besides private institutions not connected with academical studies, which are very numerous in Europe, especially in Hungary, Poland and Russia; also in Asia and Africa.

Digitized by Google

GENERAL NOTES.

The Demand of the Present.—We are coming now, as it would seem, to the culmination of the struggle. The battle rages around the citadel. No drones or cowards are wanted now. It is not the incompetent and the unfaithful who can serve the church in such a crisis. She can well afford to spare the idlers and stragglers and faint-hearted from the ranks. The times emphatically demand those who shall be prepared to acquit themselves like men. He has a very low conception of the work of the ministry, of the solemn duties and the momentous responsibilities which it involves, who can suffer himself to be slack and negligent in his preparation for it or inactive or half-hearted in his discharge of it. And he gives little evidence of being called of God to the office and little prospect of usefulness and success in it, who does not engage, whether in his preparatory studies or in the actual labors of the ministry, with a holy enthusiasm, throwing himself into them with all the energy of his nature—resolved by the aids of divine grace to make the most of the powers and faculties which God has given him in the special line of this high calling; seizing with eagerness every opportunity within his reach, and training himself by all available methods to the highest measure of fitness he can secure to be entrusted with the care of souls, to be an embassador of God to men, to be a steward of the mysteries of the Kingdom of Heaven. If a charge so weighty and so sacred as this will not stir the energies of a man to the utmost, the least that can be said is, that he shows that he has no appreciation of this high and holy office, and no fitness for it. But besides this general demand which is always laid upon all ministers and candidates for the ministry, to use the utmost zeal in the whole round of their professional and preparatory studies, there is a call to special diligence and thoroughness now in the circumstances which have already been recited. If supineness were ever admirable, there is a loud call for alertness at the present time. There is a demand now, as never before, for high Biblical scholarship, for well-trained exegetes and critics—for men well versed in the critical and speculative attacks made upon the word of God, and who are well prepared to defend it. The present phases of critical and speculative assault upon the Scriptures, need create no alarm, as though they were more formidable than their predecessors; but though these should be repulsed and prove short-lived, that will not end the strife. The assault will be renewed at some fresh point or in some other form. And now that the critical battle is brought to our own doors, it will not do to wait till defenders of the faith in other lands work out a solution for us. We must have an English and American scholarship that is fitted to grapple with these questions as they arise. We need in the ranks of the pastorate, men who can conduct Biblical researches and who can prosecute learned critical inquiries; who can do, in their own chosen field of Scripture study, what German evangelical pastors have done—such as Baehr in his "Symbolism of the Mosaic Cultus," and Ranke in the critical defence of the genuineness of the Pentateuch, and Fuller in the interpretation of the Prophet Daniel, and Keil, who published his learned defence of the books of Chronicles and Ezra when he was only a licentiate. —*Green's "Moses and the Prophets."*

Digitized by Google

A Collection of Oriental MSS.—The Trustees of the British Museum have just acquired a most important collection of Oriental MSS., consisting of 138 volumes, more or less fragmentary, containing: 1. Arabic commentaries of the Bible, with the Hebrew text written by Karaite Jews; 2. Liturgies and hymns both of the Karaites and the Rabbinic Jews; 3. Karaite polemical treatises; 4. Grammatical, lexicographical, and philosophical treatises. Among the commentaries with the Hebrew text are some of the highest importance. They rank among the oldest Arabic MSS. hitherto known. Three are dated A. H. 348=A. D. 958, A. H. 359=A. D. 1004, and A. H. 437=A. D. 1045. The British Museum has hitherto possessed only one single MS. of this kind dated A. H. 398=A. D. 1007. Besides being of so early a date these MSS. show the cause of the law laid down in the Talmud "that the sacred Scriptures must not be written in any other but the square Hebrew characters." They demonstrate for the first time that the Jews were in the habit of writing the Scriptures in other characters. Another point of extreme interest to the Oriental student is the fact that though the commentaries are written in Arabic they contain large quotations from Anan's commentaries in Aramaic, thus proving beyond doubt that Anan, the founder of the Karaites, wrote in Aramaic, the language spoken in Palestine in the time of Christ. Biblical students will feel a debt of gratitude to the trustees for having secured this important collection for our national museum, which now possesses not only the largest number of, but the most valuable MSS. of the Old Testament. We have to add that the Jewish Persian MSS., the importance of which has been lately pointed out in these columns, have also been secured for the British Museum.—*London Times.*

First Hebrew Books.—The first Jewish book was printed in Mantua (Italy). It was the *Fur. Orach Chayim*, by R. Jacob ben Asher, which is dated 14 *Sivan*, (June 6th), 1476, to which was added one-third of *Yoreh De'ah*. The man who established this enterprise was Abrahan Kunat (כונת) ben Solomon, a doctor of medicine. He and his wife, Estellina, learned typography and then established the office in Mantua, where he published five different Jewish works. (Zunz, in his *Zur Geschichte und Literatur.*) The oldest Hebrew publications in Germany come from Prague, where in 1513 Gershom Cohen ben Solomon established his typographical office, known up to the middle of the seventeenth century as the Gersonides printers' family (1513—1657.) The first Hebrew Bible was printed in 1488, in Soncino (Italy), a folio volume of 373 pages, no title page, by Joshua Solomon ben Israel Nathan, with the aid of the dyer, Abraham ben Chayim, of Pesaro.

The Biblical Hebrew.—The Biblical Hebrew is remarkable for the simplicity and regularity of its structure, and is well fitted for being employed in the composition of such narratives as are contained in the historic portions of the Old Testament. It is also admirably suited for devotional, aphoristic, poetical, and prophetic compositions. It appears already fully developed in the pages of the Pentateuch. In numerous instances its words present vivid representations of the objects to which they refer. Many of them suggest to the reader a host of interesting associations. It may be said with truth that no translation, in certain cases, could possibly convey to the reader the full significance of that which is expressed or suggested by the Hebrew terms. It contains words so forcible and

Digitized by Google

rich in meaning, and so closely related to other kindred terms, that the most qualified translator will find himself working under an almost depressing sense of his inability adequately to accomplish his task. To render the Psalms of David into any ancient or modern tongue, in such a manner as that the Version shall convey neither more nor less than that which would be derived from an intelligent perusal of the original, is a task never likely to be accomplished. All that can be done is to seek after something like an approximation to such a Version.—*Craik.*

The Mosaic Origin of the Pentateuch.—Adopting the canon of Hume, that of two miracles we should believe that which is the less marvelous and incredible, I accept the miracle, if it be one, of the Mosaic origin of the Pentateuch, rather than the theory which makes it either the growth of centuries or the work of a modern Jew of the time of Ezra. The difficulties attending the last theory are vastly greater than those which surround the first. As easily could I believe that the basaltic pillars which compose the Giant's Causeway were the work of the fabulous race whose name they bear, and not the production of the earth's central fires. I believe, then, that the Pentateuch is a work of the Mosaic age, and largely the work of Moses himself; that it has come down to us with few, very few, dislocations, interpolations, and corruptions; and that it will be handed down to coming ages as an admired monument of the wisdom, learning, and arts of that remote age,—as a monument of an early revelation of the divine will, to restore and elevate the race. I believe that the more thorough the investigations are which are directed to the examination of this book, the more profound and searching the scholarship which is devoted to the inquiry of its age and authorship, the more successful the endeavors of the explorers of the ancient monuments on the Nile and the Tigris in exhuming sculptured tablets and opening tombs whose walls are pictured history, the more brilliant the success of the Rawlinsons, the Layards, and the Hincksses, the Smiths and the Sayces, in deciphering the cuneiform inscriptions on the walls of the palaces of the successors of Ninus, and of the Wilkinsons and the Lepsiuses and the Mariettes in interpreting the painted symbols and hieroglyptic histories in the tombs of the Pharaohs contemporary with Abraham and Joseph and Moses, the more certainty will be given to the conclusions which I have reached, or, at least, to which I have pointed the way: that THE PENTATEUCH IS SUBSTANTIALLY OF THE MOSAIC AGE, AND LARGELY, EITHER DIRECTLY OT INDIRECTLY, OF MOSAIC AUTHORSHIP.—*Stebbin's "A Study of the Pentateuch."*

Importance of Hermeneutics.—Perhaps no branch of theological science exerts an influence so great and fruitful as Formal-General Hermeneutics, which furnishes to the theologian his methods of interpretation. It decides, to a certain degree, the systems of dogmatics, instruction in religion, the faith of the people, and often the peace of the Church.

One may see, by the place it occupies in Exegetical Theology, the high position which it holds. It aspires to nothing less than to be the key to the Sacred Books, unlocking all the science and learning founded upon them. Without it, Dogmatics must be uncertain; and consequently our doctrinal views must rest upon an unstable foundation.

Digitized by Google

It goes still further. It applies logic to the study of the sacred volume. It demands as auxiliaries, besides learning and criticism, reason and method, philosophy, pyschology, and all the means which God has given to men to discover the truth. It is in that way unceasingly occupied in bringing into harmony reason and revelation, in illustrating the one by the other, and in making manifest between them that accord which is one of the grand proofs of the divine perfection and heavenly origin of our faith. Well directed, it enables us to contemplate the Holy Scriptures in all their native purity, in all their divine depth, in their intimate relations to the perfections of God on the one hand, and to the heart of man on the other. In other words it exhibits them in all their beauty, at once human and divine. It thus reanimates the faith, and founds it solidly upon truth and reason. It prevents, as far as possible, false interpretations and false systems, which are so frequently causes of unbelief.

If ever the Church of Christ be united in the bond of peace and love; if she ever arrive at the unity of the faith; or, rather, if she ever approach this ideal goal—impossible perhaps to be attained here below—it will be by an interpretation of the Holy Scriptures at once devout, experimental, intelligent, and clear; which is, in short, by a true and complete science of Hermeneutics.—*Elliott and Hersha's Hermeneutics.*

EDITORIAL NOTES.

The Eve of an Agitation.—"All the signs of the times indicate that the American church, and, in fact, the whole of English-speaking Christendom, is upon the eve of an agitation upon the vital and fundamental question of the inspiration and infallibility of the Bible, such as it has never known before."—This is the opening sentence of Professor William Henry Green's "Moses and the Prophets," which has just appeared. Our readers will find among the "General Notes" of this number another extract from the same Introduction. This statement is not an exaggerated one. It is made by one who is in a position to judge well the "signs of the times." No man in this country is better qualified to appreciate the situation than Professor Green. He is no alarmist, yet he sounds the note of alarm. He might, indeed, have gone further, for it may be soberly said that we are no longer upon the *eve* of agitation; we are in the midst of it. The time has passed when the attention of the church shall be wholly taken up with theological controversy. A fundamental question has come up, upon the decision of which rests all our faith. Is the Bible what it claims to be? Is it what the church, since its instituion, has supposed it to be? *Is* it the Word of God? Nothing less than this is involved in the question at hand. Who is to decide it? Who does not feel it his duty, at least, to look into the question, and, so far as it is in his power, to fit himself to understand the points at issue? Is this not, in very truth, obligatory upon every man who professes to herald God's truth to perishing souls?

Scientific Biblical Knowledge.—"I call all teaching *scientific*," said Wolf, the critic of Homer, "which is systematically laid out and followed up to its original sources." Such teaching is scientific, and only such. The critical study of

Digitized by Google

the remains of classical authority in the original languages is the only means of obtaining a scientific knowledge of that authority. This is none the less true of Biblical knowledge. Need one hope to gain a scientific knowledge of Biblical antiquity except through the medium of the languages in which it has been transmitted to us? And surely no one can be satisfied with any other than a scientific knowledge. It is for the lack of just such knowledge that the Church to-day suffers. Those who represent the Church before the world have Biblical knowledge, that is to say, some of them have; but of what sort? Many, in high position, have as little truly scientific knowledge of the Bible, as the average school-boy, of Homer. They can quote texts in proof of this or that doctrine, they can argue without limit, questions of an entirely irrelevant character; but a genuine scientific knowledge of the Bible, of its facts, and their interpretation they do not have. The reason of this is twofold: Those who are now in the active ministry did not while in the Seminary, receive the training in this department of theological work, which they ought to have had, nor do the men who are to-day in the theological seminary, receive either the needed amount, or, in many cases, the right kind of instruction. Sufficient time is not given for the *study of the Bible*, and too often even the time allowed is frittered away in fruitless discussion. Yet the fact that a man does not obtain this knowledge in the Seminary, is no reason why he should not have it. Taken all in all, very little is even supposed to have been gotten during a theological course. Must a *pastor* give up all hope of being a *scholar*? Is it not a radical defect in our ministry that they allow their pastoral duties to draw them from their study? The common cry is "lack of time." It ought to be remembered, however, that often where time cannot be *found* for a given work, it can be *made*. In view of the present demand "for the highest Biblical scholarship" is it not well for us to consider whether more time cannot profitably be devoted to study which is strictly Biblical, whether a scientific Biblical knowledge is not within the reach of every one of us, if we will but reach out our hand and take it?

Elsegetical Presumption.—It scarcely seems credible that the body of men who constitute the "St. Paul Academy of Natural Science," after hearing "A Lecture on Man, his Origin, and Movements, as Indicated by Mythology, Language and History," by Chas. S. Bryant, A. M., should request its publication. One cannot imagine the motives which prompted this request. For the sake of the "Academy," and the city which it represents, we hope that the request was made only with the view of indicating to the world how much ignorance, misrepresentation and assumption could be condensed by one man into one address. Several appendices are added to this lecture; among others, a translation and interpretation of Gen. II. 21, 22, which certainly are far beyond anything before published in explanation of these verses. Many of our readers have seen an extract, headed "*The Ages of the Patriarchs*," which was printed in the *Popular Science Monthly*, and thence copied into many of the secular papers. This is another of the appendices, and there are others of an equally wonderful character. This matter is referred to here for two reasons: (1) Because several letters have been received, asking for a statement in regard to the pamphlet, but chiefly (2) because it is desired to call

Digitized by Google

attention to the necessity of denouncing unsparingly all attempts to foist upon the skeptically inclined masses such absurd and abominable trash. Many, notwithstanding the imbecility and conceit which would seem to be at once apparent, have been influenced by this man. He professes to be a scholar, and modestly proposes soon to give a translation of the first fifteen chapters of Genesis, as a contribution towards a translation of the Bible, which shall be made by non-sectarian scholarship. *Ab uno disce omnes*: Gen. II, 21, 22: And Jehovah Elohim caused a deep sleep to fall upon Adam, and he slept; and he desired in marriage a fair one of his own likeness; and she was set apart prepared as a bride for marriage. And Jehovah Elohim gave him for a wife, the one in his likeness, which he had chosen from his own image; and she abode with Adam.

The translator says that this, "as near as the language will allow is a literal, accurate English translation."

QUESTIONS AND ANSWERS.

[*Questions of general interest, relating to the Old Testament and to the Hebrew Language will be published in one number of The Hebrew Student and the answers to these questions will be published in the succeeding number. It is expected that the answers as well as the questions shall be furnished by readers of the journal. The initials of the interrogator and of the answerer will be appended in each case. Readers are requested to forward to the Editor questions which may occur to them from time to time, and answers to such questions as they may see proper to consider.*]

NEW QUESTIONS.

12. Why does לַמְנַצֵּחַ occur in the Psalms, sometimes with and sometimes without Měthĕgh under ל? F. W. B.

13. How is the word יְרוּשָׁלַם pronounced? Is Hîrĕq to be sounded before the ם, thus making a diphthong with the Păttăḥ? F. W. B.

14. What is the meaning of the inverted Vāv which occurs several times in Ps. 107 between the 22d and 28th verse? F. W. B.

15. Why is the vowel-notation throughout Gesenius made to differ from Webster, Worcester or the authorities? T. M. B.

16. How can we account for the remarkable similarity in the order of words in Hebrew and English prose? B. F. W.

17. Is there any periodical published in pure Hebrew? B. F. W.

18. What is the difference in meaning between בֵּין מַיִם לָמָיִם and בֵּין מַיִם וּבֵין מַיִם? V. O. S.

19. It is said that Vāv Conjunctive, which comes to stand before a tone-syllable, *may* be pointed with pretonic ֫. This is the case in תֹּהוּ וָבֹהוּ (Gen. I. 2). Why not also in וְחֹשֶׁךְ? W. H. W.

20. In how far are the Massoretic points a commentary on the text? W. H. W.

Digitized by Google

21. In Ps. 66, 9, what is the force of the negative אַל, and of the article in לַמּוֹט? C. C. H.

22. What is the principle underlying the use of the Imperfect with Vāv Conversive for the Perfect and *vice versa*? M. M. M.

FORMER QUESTIONS ANSWERED.

2. Where can I get the most *authoritative* and *exhaustive* statement about the early inhabitants of Canaan? Our mummied friend, Rameses II, waged war with the Hittites, the Egyptians afterwards were engaged with the Philistines; but in what period, and in what succession did the early people inhabit Canaan before Abraham became a Westerner? C. A. H.

The following authorities may be mentioned: *Stack's* Gaza; *Knobel's* Völkertafel der Genesis; *Mover's* Phönizier; *Hitzig's* Urgeschichte; *Ewald's* History of the People of Israel; *Kenrick's* Phoenicia; *Bleek's* Introduction to the Old Testament.

3. In the Baer and Delitzsch text, there occur several cases where ֲ is found before ֱ, e. g. פַּתְהֹן Isa. III. 17. Are not these errors in pointing? M. L. H.

For Qāměts-ḥāṭûph Baer not seldom uses ֲ, in order to make a misunderstanding impossible, since it might be read ā or â; but it is inconsequent.

Dr. H. L. Strack, Prof. of Theology, Univ. of Berlin.

4. What is the force of the word אָמַר in Ex. II. 14?

This word is used of inner speech or thought as in 1 Sam. XX. 4; 1 Kings V. 19 (Hebrew). The passage may be paraphrased as follows: "Dost thou say (to thyself) to kill me (that thou wilt kill me) as thou killedst the Egyptian"? See Dr. August Dillmann's Commentary, Leipzig, 1880.

(Rev.) Charles R. Brown, Franklin Falls, N. H.

5. What is the difference between the Qăl Passive Participle and the Nîph'ăl Participle?

The so-called Qăl Passive Participle is probably the remnant of a lost conjugation. To be noticed chiefly is the use of the Nîph'ăl Participle with the "idea of abiding quality and even future necessity;" e. g. נוֹרָא *to be feared, terrible;* נֶחְמָד *to be desired.*

6. What are some of the best books giving information concerning the manners, customs, language, etc., of the Egyptians at the time of the Exodus?

S. C. D.

Geikie's Hours with the Bible, vol. II; *Wilkinson's* Manners and Customs of Ancient Egyptians; *Hengstenberg's* Egypt and the Books of Moses.

7. What is the explanation of the use of the point after Sh'vâ in נֶחְמָד Gen. III. 6 (Baer and Delitzsch text)? M. B. L.

Digitized by Google

The point after Sh'vâ is an invention of Baer. In the latest edition of Gesenius (Kautzsch), 1881, § 13. 2 this fact is referred to. In Schrärer's Theologische Literaturzeitung, 1879, I have written concerning and against several unnecessary innovations of Baer, among them this. Whoever writes נַחְמָד must also consistently write יִקְטֹל, and so after every silent Sh'vâ. DR. H. L. STRACK.

8. Does Gesenius' Grammar recognize the doctrine of the intermediate or half-open syllable? H. L. S.

The edition of Gesenius' Grammar, translated by Davies and edited by Mitchell, recognizes the doctrine of an intermediate or half-open syllable, but furnishes no clear presentation of the subject. The best treatment will be found in Davidson's Hebrew Grammar.

9. I understand, of course, that when a final He is treated as a consonant, this fact is indicated by Măppîq. But the question rises, when is it a consonant, and when is it merely a vowel-letter? H. L. S.

This can be learned only from observation and the study of the Lexicon. It is known, e. g., to be a vowel-letter in the feminine termination ־ָה, and in ל״ה verbs.

10. Why is ה written small in the word בְּהִבָּרְאָם (Gen. II. 3)? O. A. B.

"The marginal note is הֶ֫עָזִיר, *small He*, which the Rabbis explain as a mystic reference to the future diminishing and passing away of the material creation, or as suggestive of the anagram בְּאַבְרָהָם *in Abraham*, for whom, together with his seed the universe was created, and which some critics have doubtfully conjectured to indicate a reading with ה omitted."—*Green's Chrestomathy.*

11. What is the best construction of the words וְכֹל שִׂיחַ (Gen. II. 5)? G. A. B.

It seems best to make this expression the subject of יִהְיֶה, *and no shrub of the field was yet in the earth*, tho' it is possible either (1) to make it the subject of עֲשׂוֹת (v. 4) as is done in the A. V., or (2) to begin a new sentence with בְּיוֹם, making וְ equivalent to *then*.

Digitized by Google

BOOK-NOTICES.

[*All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.*]

*C. H. M's NOTES.**

C. H. M.'s "Notes" consist of homilies, and rarely have we found anything more wearisome. Their prolixity is tedious. They lack almost every quality of a good commentary. Their value to one who wants a work which will help him to ascertain the real meaning of the Scriptures is zero. There could hardly be found better examples of eisegesis. Many of the interpretations and statements are false. The author says that "it was the blood that made the difference, and nothing else," between the Israelites and Egyptians on that night when was slain the first-born in every home of the latter, and quotes Rom. III. 23. The Scriptures teach that "the blood" did not make this difference, but was only the visible sign of the different relations which these nations sustained toward God. In another place he says "that sacrifice is the basis of worship." According to the Scriptures the sole basis of worship is God's worthiness and sacrifice is itself worship. The same inexactness, confusion of terms and erroneous teachings pervade these volumes. They contain some truth, but it is in the proportion of one kernel of wheat to a bushel of chaff, and we are decidedly averse to doing so much winnowing.

THE USE OF THE OLD TESTAMENT IN THE STUDY OF THE RISE OF OUR DOCTRINES.†

In his address Mr. Duff rightly assumes that "a student of Christian theology must make himself at home in Semitic manners of life, of speech, of thought; for our Lord and the people about him, with few exceptions, were Jews. They spoke a Semitic language, Jesus spoke it, lived through it, preached in it, not in Hebrew certainly, but in Aramaic, we might almost say in Syriac. None of his preaching that we have is in the form in which he preached it, but we have a record of it in the form in which preachers repeated it in other lands in another language. Some of it, indeed, has been quite recast, we may say, for Aramaic and Greek are two radically different languages. As forms of thought they are quite different, and a thing said in Aramaic may need much change of shape before there can be a repetition of it in Greek. For this reason he who will know what Jesus thought and said, needs to comprehend how Semitic people think. He who will study the theology of some foreign country, will get a poor idea of it from translations of

*Notes on Genesis, Exodus, Leviticus, Numbers, 3 vols. by C. H. M., F. H. Revell, Chicago, Publisher.

†The Use of the Old Testament in the Study of the Rise of our Doctrines. Address at Airdale College, Bradford, on Entrance on Work there as Professor of Hebrew and Old Testament Theology, with Adjunct Professorship of Mathematics, Sept. 18, 1878. By Archibald Duff, A. M., Andover, Mass.; W. F. Draper.

Digitized by Google

that country's theological books. Fortunately, the study of Old Testament Hebrew gives us a good entrance to the mode of thought of Semitic peoples." According to Mr. Duff, among the doctrines which the student for the Christian ministry should study in their Hebrew original are these: I. Divine Sovereignty, II. God's Love, III. The Hereafter. The discussion is vigorous, very interesting and suggestive. The argument for the thorough study of the Hebrew Scriptures is especially strong. The address could be studied with profit by beginners in the history of Christian doctrines.

*OUTLINES OF PRIMITIVE BELIEF.**

One of the good signs of the times is the deep interest manifested in the relations of the world's various religions to Christianity. In no other way can its immense superiority be so fully demonstrated as by those full and fair comparisons, the best materials for which are so amply furnished by such diligent students as Mr. Keary. His connection with the British Museum gave him access to information within the reach of but few, and he has made the most of his advantages. His present work displays thorough knowledge of his theme, great skill in the management of his discussion, and admirable literary ability. He has made a most arid subject wonderfully attractive. His book is full of matured thought and valuable learning, and his investigations are arranged in the most convenient and interesting manner for the reader. He has not attempted to explain the origin of belief, but to describe its character among the Indo-European races. He gives the result of his studies of the Vedas, Homer, Hesiod, the Eddas and Sagas, and Mediæval legends and epics. His book will prove helpful, if studied with that true mental independence which characterizes the best students. His conclusions are so largely biased by his philosophy, which we believe to be very faulty, that they must be subjected to the severest historical and logical tests before acceptance. Thus, in his discussion of the "Nature of Belief," which occupies the first fifty pages, Mr. Keary does not undertake to say what kind of a being the first man was, though he strongly hints that he was hardly above the brute; but he is not in doubt in regard to the mental and moral natures of the primitive Aryan. These existed only in embryo, and religion was therefore devoid of all ideas of right and wrong, and bore no relation to morality. Belief was—for that matter, still is—simply "the capacity to worship"; and religion, as we find it, has passed through three distinct stages. "The first is the fetich-worshiping stage, when man's thoughts are concentrated purely upon visible concrete substances. The second we call the nature-worshiping stage. In it the objects of belief are still external and sensible, but they are also, in a certain degree, generalized, and are not often tangible. The third is the anthropomorphic or ethical stage, when the divinity is conceived as a being like mankind, and the ethical qualities of that being have to be taken fully into account. The reasoning by which this position is maintained is very inconclusive. For example, it does not follow that because all earliest languages are rude and express their ideas in physical terms, that those ideas originated through contact with the physical world. Equally illogical is the statement that "looking upward aroused some moral thoughts" which led men to endow "the high thing," a tree or mountain, with "moral qualities." Just as unsound are his other arguments for the progressive development of religion, for the evidence which he adduces shows that wherever we find a primitive faith, we find the notion of personality, "the voice of God in man seeking for a *Personal* object of worship." He, however, assumes a primitive Fetichism which has no thought beyond the material object.

*Outlines of Primitive Belief among the Indo-European Races. By Charles Francis Keary, M. A., F. S. A., of the British Museum. New York: Charles Scribner's Sons. Sold by Jansen, McClurg & Co. Price $2.50.

Digitized by Google

RECENT PAPERS

RELATING TO OLD TESTAMENT TOPICS.

The Karaite Manuscripts. DR. RUELF. *Juedische Literaturblatt.* XI. No. 33.

The Logical Methods of Prof. Kuenen. PROF. WILLIS J. BEECHER, D. D. *Presbyterian Review.* October.

The Value for Textual Criticism of the Older Translations of the Psalms. DR. FRIEDRICH BARTH, SR. *Jahrbuecher fuer Protestantische Theologie.* II. No. 4.

The Citation from the Book of Wars, Num. XXI. 14, 15. DR. FRANZ DELITZSCH. *Zeitschrift fuer die Kirchliche Wissenschoft und Kirchliches Leben*, Nos. 6 and 7.

The Methods for the Development of the Old Testament Chronology in the Talmud. SUCKERMANN. *Zeitschift fuer Wissenschaftliche Theologie.* No. 4.

Ezekiel's Vision of the Temple. KUEHN. *Theologische Studien und Kritiken*, No. 4.

The Feast of the Tabernacles. *The Sabbath Visitor*, Sept. 29.

Ecclesiastes XII, 1–7. J. T. MCCLURE, D. D. *United Presbyterian*, Sept. 28.

Genesis XXVII, 40. *Juedische Literaturblatt.* XI, No. 35.

Genesis XVIII, 4; XXI, 2; EX. XL, 15. DR. KRONER. *Juedische Literaturblatt*, XI, No. 37.

The Sabbath in the Cuneiform Records, PROF. FRANCIS BROWN. *Presbyterian Review*, October.

The Old Testament in the Christian Church. J. B. GREGG. *New Englander*, July.

Prophecy in History. JOSIAH COPLEY, ESQ. *Presbyterian Banner*, Sep. 27.

The Home of the Hebrew Race. I. S. MOSES. *Der Zeitgeist*, Aug 31.

Celebrities of the Talmud. RABBI JOHANAN BEN NOEHPAH. *Jewish Record*, September 8.

Chips from a Talmudic Workshop. *American Israelite*, Aug. 4, 11, 18, 25.

Reflections on Assyriology and Judaism. MCDONALD. *American Israelite*, Aug. 18, 25, Sept. 1, 8.

Assyriology and Judaism. AARON HAHN. *American Israelite*, Oct. 6.

Judaism the connecting link between Science and Religion, EMMA LAZARUS. *American Hebrew*, Sept. 1.

Biblical Research. *Jewish Messenger*, Aug. 4.

Alexandria. *American Israelite*, Aug 25.

Cairo. *American Israelite*, Aug 25.

The Nile in the Popular Faith and Customs of the Egyptians. D. A. TRAILOETTER. *Zeitschrift fuer die Kirchtiche Wissenchaft und Kirchliches Leben*, Nos. 6 and 7.

Certain alleged Immoralities of the Bible. G. W. LOUGAN. *Christian Quarterly Review*, July.

The Politics of Haggai and Zechariah. DR. LIEBMAN ADLER. *American Hebrew*, Sep. 13.

The Synod of Rabbis at Erfurt in 1391. DR. J. CARO. *Juedische Literaturblatt*, XI, Nos. 28 and 29.

Digitized by Google

THE HEBREW STUDENT.

VOL. II. DECEMBER, 1882. No. 4.

ON THE NEW PENTATEUCH-CRITICISM.

BY PROF. E. BENJ. ANDREWS,
Brown University, Providence, R. I.

Whatever, in general, we may think of the movement whose acquaintance we make in Professor Robertson Smith's "Old Testament in the Jewish Church," we cannot but be thankful for the lively interest which the new departure marked in the book is sure to awaken in Old Testament study. Heretofore the feeling has had shameful prevalence that the New Testament could be well enough understood apart from the Old; so that, even for the Theologian, fine knowledge of the Old was pretty nearly superfluous,—rendered necessary through fashion and tradition far more than by the veritable needs of his work, while the preacher could, at best, hardly afford so costly an acquisition, and might even sin by expending the time necessary to make it. Theological students have too generally considered the effort spent upon Hebrew to be almost lost, and, as a class, have consequently shown wellnigh total lack of enthusiasm in this part of their work. Among the noble army of martyrs, the glory and crown of the Christian Church, surely none will more richly deserve the eternal rewards promised to that patience which is proper to saints, than the Professors of Hebrew in our Theological Seminaries.

The new criticism will do much to banish this apathy. It will greatly aid all to see that anything like mastery of the New Testament is out of the question aside from large study of the Old. In addition to this, it will bring those hitherto remote topics more vividly into sight, exhibit them in their intrinsic interest, and reveal the study of Old Tes-

Digitized by Google

tament history, literature and antiquities as one of the most improving, helpful and entertaining of all Theological pursuits.

Another gain, still more valuable, is to be this, that the Theological world will in due time come to possess a far more precise and solid knowledge touching the development of Jewish literature and institutions, and upon Old Testament matters at large, than has been had hitherto. Most opinions and statements regarding these matters have been thus far based largely upon tradition. Many such judgments are probably correct and destined to stand, but, since they have been framed without that fiery proof of data to which, now, all the data are certain to be subjected, even the most critical Hebrew *savans* can scarcely boast that certitude concerning them with which the ordinary Theological Student may easily provide himself when this fierce war of criticism is over. Up to the present time a vast number of questions in Old Testament Introduction, questions whose solution is indispensable to the satisfactory use of that venerable volume, have been in the same state in which the master topics of New Testament Introduction were until F. C. Baur. For example, Christians before Baur, as since, supposed, of course, that each document of the New Testament hailed from the first century; but to make out in any case a thoroughly valid and evident *proof* of this was what, perhaps, not a scholar on earth could then do. Now it is far otherwise. The suit which that rash and radical investigator Baur, invoked, has been decided against him at almost every point,* his ultra position having been refuted in many cases even by his own pupils, recipients of his own able training, and working upon his own historical method. So tough a campaign of criticism has resulted similarly in respect to New Testament science in general. At last we know where we are. Undecided questions remain, to be sure, even here, but they are relatively few and rapidly becoming fewer still.

This increased solidity of knowledge, the outcome of critical warfare in the New Testament realm, teaches what ought to be the attitude of all Christians, and especially of all Theologians and Ministers, toward the new criticism. We ought not to discourage it, but, rather, to help it on in every way. We want the highest obtainable certainty upon every Old Testament question, be it what it may; and such certainty can only come through the resolute carrying forward both *pro* and *con*, of that

*Thus, Mr. W. R. Sorley in his "Jewish Christians and Judaism," London, '81, scarcely more than translating Ritschl's arguments in the sacred edition of his *Entstehung der altkatholischen Kirche*, shows that Baur was only relatively correct even in his best attested position, i. e. touching the schism between parties in the Apostolic Church, the "pillar-apostles" as well as the entire class of Jewish Christians having been far more in sympathy with Paul than with the Jews.

Digitized by Google

study and discussion into which the new criticism has plunged us. If the old views are correct, as we firmly believe they will, for substance, prove to be, we wish to know that fact. If any of them are incorrect, still more, were it possible, do we wish to be certified of that. A passive, tacit assurance about beliefs which exists only because the beliefs have never been challenged, will not suffice Theology in these days of inquiry. We can be *satisfactorily* sure of any proposition theologically, only after it has been questioned, and valid grounds for it established. So that, if we are wise, we shall do nothing to discourage. except by refuting him, even the radical critic. Why should all the perilous and difficult investigations in Theology be forced into infidel hands? There is, perhaps, one chance in a thousand that the ultra critic is wholly in the right; if so, we desire, of course, to be with him. It is as good as certain that he will tell us *something* true. Even if he should prove to be totally in the wrong, our joust with him will attest the strength of our arms and our cause as nothing else could possibly do. Had F. C. Baur and his allies been silenced by either force or gibes, the Church's present sweet and triumphant consciousness of possessing authentic records of incipient Christianity, would be impossible. So, for our part, we thank God for F. C. Baur. And precisely because we long for this same comfortable conviction about the Old Testament do we plead that all may have the fullest liberty, without persecution even in the form of sneers or disparaging innuendoes, to investigate and discuss these newer questions. In the interests of faith we ask that even scepticism be not bridled. However, we believe it fully as unwise as it is unchristian to insinuate that sharers of the new view of the Pentateuch are necessarily sceptics, or that they are siding with sceptics, plotting to overturn the basis of revealed religion, or on the "down grade" of religious conviction. Such allegations are, perhaps, true in certain cases. That they are as often false, one needs only personal acquaintance with the critics in question to be fully assured. Even did we know these men to be at heart infidels in every case, that fact is quite aside from the important question. They might be infidels, yet possess correct knowledge of the Pentateuch. Let us sift and judge their facts and reasonings, leaving their motives and characters to God.

It is even more hazardous and gratuitous to assert, as, either explicitly or virtually, is often done, that this or that view of the Pentateuch will overthrow Christianity, rendering impossible belief in the divinity of Christ, or in the divine authority of the New Testament.

Digitized by Google

The history of the church discloses sadly much of this pious gambling over Christianity. Once all belief in revealed truth was, by some, staked upon the presence or absence of bad rhetoric in the Bible. Again, Christians have been assured that the prevalence of Calvinism or of Armenianism would be fatal to Christianity in a little time. Many were, a few years ago, fully convinced that proof of the doctrine of Evolution in any form, would necessitate the rejection of belief not only in revealed religion, but in a personal God as well. Even now one may hear it as good as asserted that, were our canon to lose a single Scripture, or the slightest historical or scientific error in any Scripture to be proved, Christianity would be hopelessly gone, the moral law become invalid, the Sermon on the Mount a dead letter, and murder and hatred as justifiable as love. Christians who utter such things are soldiers firing into their own ranks.

For our part we have a far stronger faith in Christ and his truth than this, and feel not the slightest fear that Pentateuch-criticism, whatever its conclusions, can permanently affect Christianity in the least, otherwise than favorably. Let even Wellhausen's view be adopted: there are several ways in which, we are happy to think, every recorded utterance of Christ touching the Pentateuch might be explained in accord with the perfect truthfulness and supernatural character of his teachings.

Professor Delitzsch of Leipzig is a writer whose zeal for Christianity and revealed religion certainly none will think of impeaching, just as none will call in question his unsurpassed ability to render judgment upon the points of Old Testament science now in dispute. It is plain from recent utterances of his that he does not think it necessary to remove his faith in Christ or in the revealed character of the Old Testament, although adopting absolutely the critical method, as well as many, if not the majority of what seem to us Wellhausen's most dangerous conclusions. He says:* "In my Commentary on Genesis, "wherein, from its first appearance in 1852, I have maintained the right "of cutting up the Pentateuch, rejoicing to be in this at one with Hein- "rich Kurtz, I have pointed out time and again that the Pentateuch "*Thorah* corresponds to the fourfold gospel, and that it should give no "offence to view its five books, or with the addition of Joshua, six, as "having arisen after the same manner with the four, or adding the Acts, "the five, New Testament histories, which when closely surveyed pre "suppose a multitude of preparatory writings. Luke in his introduction

*Zeitschrift fuer Kirchliche Wissenschaft u. Kirchliches Leben. 1880. VII. Ss. 620 pp.

Digitized by Google

"says this expressly. To these numerous preceding sketches of what "the Lord had said, done and suffered, are to be compared the numer- "ous historical and legislative sketches, the numerous *Thoroth* having "origin within the priesthood that was called to the propagation of the "law, *Thoroth* which now lie before us in the Pentateuch in extracts and "wrought out into one whole. True, I was for long of the opinion that "it sufficed to let the activity of these coöperating hands reach only "to the time of Joshua and the Judges. Now I am thoroughly con- "vinced that the course of origination and development from which the "*Thorah* in its present final form proceeded, reaches on into the postexilic "period, and perhaps was not fully terminated at the time when the "Samaritan Pentateuch and the Greek translation arose. In this respect "the gospels, whose origin stretches across one century only instead of "ten, are certainly very unlike the Pentateuch. The theme of the two "sorts of works is also essentially different. After the earthly life of "Jesus Christ has once come to an end and been caught up in the mir- "ror of written history, it has for the Church a fixed and ended objective "character. But the *Thorah* contains not only a people's history, but "also their ordinances of life. It could not possibly have been other- "wise than that the ordinances of life, once for all given by revelation, "should, by means of authentic interpretation and legal development "through organs called to the work, receive, as already in the lifetime of "the (original) law-giver, so also later on, all sorts of specializations and "modifications, which could in good faith carry themselves back to the "same revelation-source with those basal elements that had been handed "down. The *Thorah* mirrors a process a thousand years long, of the "onward movement of the Mosaic law in Israel's consciousness and prac- "tice. We concede (*einræumen*) that it contains the precipitate of this "process; but so much the more firmly do we maintain the Mosaic "origin and the revealed character of its foundation, without which "foundation, the people of the law, their prophecy and their religion "that speaks itself forth in the songs of Deborah, David, etc., remain "incomprehensible. * * * * My aim* (in the articles "for the *Zeitschrift*) has been threefold. First, I wished to show that "one can, with full surrender to the drawing of the scientific sense for "truth, enter into the dissection of the Pentateuch without getting into "error upon the divine side of holy scripture or losing confidence in its "trustworthiness; and to show at the same time, that one can handle

*S. 6.5.

Digitized by Google

"all the questions of historical criticism which here confront us, without "impairing through degrading and profane speech, the sacred reverence "which the primitive sources of revelation make our duty. Secondly, "I desired to show that the Pentateuch-theory proceeding from Reuss "and Graf is not without elements of truth, still, as yet, is far from hav- "ing solved all the enigmas in the history of the origin of the Mosaic "*Thorah;* that the self-confidence with which the theory here and there "delivers itself lacks all sense for variation in degrees of assurance and "certainty, and that only shortsightedness, credulity and lack of inde- "pendence can be bewitched by its bold reconstructions of history. If "I have attained this aim, I am satisfied; for, though, thirdly, I too on "my part, have endeavored to advance in some measure, insight into "the course by which the Pentateuch came into being, I am too modest "to assume that it has fallen to my lot to contribute to this end aught "of significance. However, as guaranty that no polemic or apologetic "zeal has swept me along upon a false road, I may mention that Dill- "mann's Commentary to the Books of Exodus and Leviticus, appearing "while I was writing the eleventh article, agrees with me in nearly all "main questions and in many details."

Dillmann also, another highly conservative and trustworthy as well as able critic, surrenders without reserve to the critical method, and divides the Pentateuch into fully as numerous "layers" as even Wellhausen does.* So far as we can discover, Delitzsch and Dillmann differ from the more advanced critics only in regarding the Mosaic substitute of the Pentateuch somewhat larger in compass and more emphatically theistic and levitical in character. Even upon these points as well as the others, Professor Bernhard Stade of Giessen, assures us, "a large number, if not the majority of the working Old Testament theologians (in Germany) have taken sides with" Wellhausen as against the above-named conservative authorities.† That all these favorers of the new view are upon the "down grade" of faith in Christianity we cannot believe.

It was no part of our purpose in the present article to discuss the proper merits of the question dividing this great parliament of scholars. We shall limit ourselves to the mere mention of two points, one indicating, we venture to think, the vulnerable place in the conservative theory,

*See *Theologische Literaturzeitung* for 1881, S. 370. Touching this question of "layers" in the Pentateuch, Prof. Green, in his recent powerful article in the Presbyterian Rev. is brave enough to "face a frowning world" of Old Testament scholars, all the ablest critics of every school being against him.

†Ibid, S. 369.

Digitized by Google

the other, that in the advanced. The change of scene, of customs, of atmosphere—the very change of worlds, as you pass from the Hexateuch to the later books of the Old Testament, conservative criticism has, so far utterly failed to explain. Israel's backsliding increases, instead of abating, the mystery. Departure from God inspires, not diminishes, assiduity in observing ceremonial. Witness the Pharisees. Every person who has ever seriously tried to "integrate" the Old Testament has had somewhat the same experience which Wellhausen describes in the following: "At the beginning of my studies I was attracted by the "accounts concerning David and Saul, Elijah and Ahab, and taken by "the speeches of an Amos and an Isaiah. I read myself into the pro- "phetic and the historical books of the Old Testament. Guided by the "helps that were accessible to me, I believed that I understood those "books tolerably at any rate; but at the same time I had an evil con- "science, as if I were beginning at the roof instead of the foundation; "for I was not acquainted with the law, which I used to hear repre- "sented as the basis and presupposition of the other literature. Finally "I plucked up courage and toiled my way through Knobel's Leviticus "and Numbers, and even through Knobel's Commentary upon them. "But in vain did I wait for the light which they were to prove upon the "historical and prophetic books. Rather did the law ruin my enjoy- "ment of those writings. It brought them no nearer to me, but thrust "itself in as an intruder, a ghost, making confusion without being visi- "ble or active. Where points of contact were found, differences were "connected with them, and I could not bring myself to see what was "upon the side of the law as primitive; e. g., to regard the consecration "of Samson or Samuel as advanced stages of the Mosaic Nazarite-vow. "I dimly perceived a universal dissidence as of two different worlds. "However, I nowise attained to a clear view, but only to a comfortless "confusion, which was simply increased by Ewald's investigations in "the second volume of his History of the People of Israel. Then, upon "a chance visit in Göttingen in the summer of 1867, I learned that Karl "Heinrich Graf assigned to the law its place after the prophets, and al- "most, as yet, without ascertaining the grounds of his hypothesis, I "was won over to it. I was able to vow that Hebrew antiquity could "be understood without the Book of the *Thorah*."*

On the other hand, the inimitable virtuosos that espouse the radical theory have almost as completely failed to show how even the priestly

*Geschichte Israels, I. S. 3. f.

Digitized by Google

portion of the Pentateuch *could* have arisen so late as they assert. Their theories upon this point, one and all, appear to us in the highest degree artificial and *bizarre*, and are far from inclining us, at present, to cast aside the guidance of so careful and thorough a scholar as Delitzsch. We wait for further light, convinced meantime and ever that "*the Foundation of God standeth sure*" in revelation as in his natural works, so that investigation, be it hostile or friendly, can have no other permanent result but to reveal its depth unfathomable and its solidity eternal.

TRACES OF THE VERNACULAR TONGUE IN THE GOSPELS.

BY PROFESSOR FRANZ DELITZSCH.

II.

I am so presumptuous as to think that it is a beautiful and convincing discovery which I have communicated in the *Lutherische Zeitschrift* 1865, p. 422–424. In the synoptic Gospels our Lord begins his solemn sentences with ἀμὴν λέγω. We read it thirty times in Matthew, but in the fourth Gospel the ἀμήν is everywhere doubled, the introductory formula occurs there twenty-five times and is always ἀμὴν ἀμὴν λέγω. How can this discrepancy be explained? Our Lord opened his sentences with אמן אמינא, that is, "Amen I am saying," for אֲמִינָא is an abbreviation of אָמַר אֲנָא, as it is to be found almost in every page of the Talmuds. The three Evangelists translate it literally: ἀμὴν λεγω, for the participial construction expresses the present tense, yet St. John expresses at once the significant paronomasia of that *amen amena*, which sounds like a double ἀμήν and is indeed equivalent to it.

It is even probable that the Palestinian language possessed a particular verb אֲמָא, as it is found in the Palestinian Targum of Gen. xxxiii. 10 לָא תֵימָא כֵן "speak not thus!" This verb is kindred with יְמָא to swear, that is, to speak solemnly, to affirm. The original identity is confirmed by the Babylonian and Assyrian dialect where *amu* (*amaju*) signifies *to speak*, and *mamitu* (Targ. and Syr. מוֹמְתָא) *the saying, the oath*. Hence the formula כְּנֶמָא of the Book of Ezra is cleared up; it signifies

Digitized by Google

as we say, and introduces what follows like the Hebrew לֵאמֹר (see Paul Haupt, *Der keilinschriftliche Sintflutbericht*, Leipzig, Hinrichs 1881 pag. 29).

During the first days of last August Mr. M. W. Shapira of Jerusalem visited me after having sold in England a new collection of Jewish MSS., partly Hebrew, partly Arabic, which he had bought in Arabia and Persia. From one of them he copied for me some original Aramaic passages of Anan, the Babylonian founder of Karaism, in the eighth century. In these remarkable fragments, the style of which is Talmudical but of a peculiar color, the word אמא occurs several times with the meaning: "It (the Scripture) says"; for example: אמא לקים כל דבר ואילו אמא זאת התעודה הוא סגי ליה אי לא טפי כתיב וזאת התעודה לאודעך that is, the Scripture says (Ruth 4, 7), "for to confirm all things," and when it were said, "this was a testimony," that would be sufficient without any addition, but it is written: "for to confirm all things" with the design of noticing you etc.

Hence it appears that the אֲמִינָא of our Lord can be considered as either compounded of אֲנָא and אָמַר with elision of the final letter, or of אֲנָא and אָמִי, the participle of אֲמָא as an independent verb, which is kindred, but not identical with אָמַר.

SCRIPTURE USAGE OF נֶפֶשׁ AND רוּחַ, AND OF THE CORRESPONDING GREEK WORDS.

BY PROF. JAMES STRONG, S. T. D.,

Drew Theological Seminary, Madison, N. J.

These words are variously rendered in our Bibles, and they really have different senses according to the context and application; but there are certain distinctions invariably maintained between them, although these are not accurately represented by the ordinary uses of the English terms "soul" and "spirit."

It will be found that נֶפֶשׁ and ψυχη very closely agree together, both being derived from verbs (נפשׁ and ψύχω) which primarily signify *to breathe* (see Job xli. 21 [13]) as a sign of life, and frequently referring to the refreshing coolness of air in gentle motion. These two words

Digitized by Google

therefore denote the animating principle which distinguishes active creatures. Yet they do not mean simple vitality, for neither of them is ever applied to plants; but נֶפֶשׁ at least is occasionally spoken of a human corpse as having been the seat of life. Again they do not denote incorporal beings, for they are never used of angels nor (except in a few phrases where they are equivalent simply to *self*) of God (as figuratively of Sheol, Isa. v, 14). They are both nomena, applied indifferently to human beings and to animals.

On the other hand רוּחַ and πνεῦμα are equally allied to each other, both springing from roots (רוּחַ and πνέω) signifying *to blow*, and often used literally of *wind* or an inviolent motion. They are regularly spoken of angels (whether good or bad) and of God, but are never applied to beasts except in very few passages (Gen. VI. 17, VII. 15, 22; Ps. CIV. 29; Eccles. III. 19, 21) by way of Zeugma with man.

It thus appears that these two sets of words properly represent respectively the lower order of animated creation and the higher range of intellectual and moral beings. In as much as man partakes of both these elements, having a vital, moving, sensitive body, as well as a consciously rational and accountable soul, he may appropriately be designated by either of them, as viewed from the animal or spiritual side. Accordingly we find them applied almost indiscriminately to him as a living sentient being. The sacred writers do not nicely distinguish, at least by their use of these terms, between his different faculties, although נֶפֶשׁ and ψυχη seem to point more or less directly to the passions and emotions which characterize him bodily and personally, while רוּחַ and πνεῦμα relate rather to those trials which befit him mentally and morally. In a few passages (especially of the New Testament, e. g. 1 Cor. xv. 45; 1 Thes. v. 23) this line of demarcation is somewhat sharply defined; and in the adjective forms ψυχικός and πνευματικός a similar distinction appears, but is usually turned in the Christian direction of the natural as opposed to the regenerate state, once (1 Cor. xv., 44) of the body as subject to a kindred change in the resurrection.

Digitized by Google

EXEGESIS OF PSALM II. 7.

BY PROFESSOR O. S. STEARNS, D. D.,

Newton Theological Institute, Newton Centre, Mass.

TRANSLATION.

Let me relate (the particulars), concerning a decree; (חֹק, Ps. 69. 27):
Jehovah said unto me: "Thou art my Son,
I have this day begotten thee."

To explain this verse, it is necessary to ascertain if possible, its historical ground-work. The Psalm is anonymous, and its authorship is therefore left to the conjectures of the critics. Yet to those who are sufficiently conservative to regard the writers of the New Testament as speaking with an inspired authority in such technical matters, it is suggestive at least that the revised text of Westcott and Hort, in the quotation of Ps. II. 1, 2 by Peter, (Acts IV. 25) assigns the authorship of the Psalm to David. The ordinary objection that when the writers of the New Testament refer a Psalm to David, they simply refer to him as a well-known writer of some of the Psalms, or as a synonym for the entire books of Psalms, just as we say, "Dr. Smith's Psalmist," thinking of him as compiler rather than as an author, will hardly bear a critical test. By tabulating the passages of David in the Psalms, we shall find that except Heb. IV. 7, when David is quoted as the author of an anonymous psalm, the titles as given in the Hebrew text agree with the statement of the writers of the Old Testament. Other quotations are general, either as in one case, specifying a psalm (Acts XIII. 33) or referring to the Psalms as a book. (Matt. XXVI. 30, Mark XIV. 26, 1 Cor. XIV. 26, Acts I. 20). With the exceptions named, the quotations from Psalms, whose superscriptions refer them to David, are suggestively emphatic as to his authorship. Quoting from Psalm CX. 1 our Lord in Matt. XXII. 43 says, "How then doth *David* in *the spirit* call him Lord?" In Mark XII. 36 he says, "David *himself* said in the Holy Spirit; and in Luke XX. 42, "For David *himself* says in the book of Psalms." In Acts II. 25, "David saith," quoting from Ps. XVI, where Peter declares that David spoke in this Psalm as a *prophet*; in Rom. IV. 6, "As David says," referring to Ps. XXXII. 1, 2; and in Rom. XI. 9, employing the language of Ps. LXIX. 23, 24, the superscriptions to the Psalms quoted from, assign authorship to David. In no instance except the one referred to (Heb. IV. 7), is there any disagreement between the writers of the

Digitized by Google

New Testament and the Hebrew text. This harmony does not seem to be accidental. On the other hand, it implies that Peter may have been accurate, when referring to the first two verses of the second Psalm, he says, "Who by the Holy Spirit by the *mouth of our father David, thy servant* did'st say, etc."

It will doubtless be objected to the Davidic authorship of the Psalm under consideration that its style is too artistic and finished to be credited to him. But the argument from style is a very precarious one. The author of Psalm XVIII, the grandest in the Psalter, might have composed Psalm II.

At any rate, the prophecy of Nathan to David, 2 Samuel, VII, and his troubles with the Syrians and Ammonites in their ineffectual revolt against him, (2 Sam. V, VIII, X) give a better occasion for the language of this Psalm, than any other which has been suggested. David desired to build a house for Jehovah. He was denied the privilege because he had been a man of war. David's throne, like Saul's, was *elective*, but the glory of an eastern monarch was that it should be hereditary: i. e. that his name should be *historic*.* To make the phrase, "The throne of David," a synonym for the origin and glory of a nation would be sufficient for the ambition of any monarch. Solomon was not yet born. And Jehovah appears to David, through a vision given to Nathan, the prophet, to assure him that while his specific desire could not be gratified, he should receive something for transcending it. "When thy days are full, and thine host lain with thy fathers, then will I raise up thy seed after thee, which goeth out of thy loins, and will establish his kingdom forever. I will be to *him*, i. e., thy *seed*, for a *father*, and *he*, i. e., thy *seed*, shall be to *me* for a *son*." David bows reverently to this revelation, and accepts the promise as a sufficient substitute for his previously cherished purpose. With this promise, though his enemies array themselves against him, he might sing, "Why do the heathen rage," etc.?

Turning to Psalm LXXXIX, a Psalm evidently begotten by the perils of the exile, one cannot fail to feel the analogy between the language of the Psalmist, whoever he was, and this prophecy of Nathan to David. The larger part of the Psalm is virtually a paraphrase of that prophecy, and on that prophecy he rests his plea for the mercy of Jehovah to be shown to his people in perilous times. "I have made a covenant with my chosen one, I have sworn unto David my servant; For even will I establish thy seed, and build up thy throne to all generations," vss. 3, 4.

*See the Behistan Inscriptions. Records of the Past, vol. 1, page 107.

Digitized by Google

"Once have I sworn by thy holiness, I will not lie unto David; His *seed* shall be forever, and his throne as the sun before me; He shall be established forever as the moon, And (as the) faithful witness in the sky." This language certainly coördinates with 2 Sam. VII, and implies that if David was the author of the second psalm, the thought of verse 7, while it did not find its verification in the peaceful reign of Solomon, could, as it did, find its verification in David's seed, and, if the Psalm be Messianic, emphatically in David's Lord.

But is the Psalm *Messianic*? If so, its Messianic character must modify the interpretation of verse 7, irrespective of authorship. What we have said as to the possibility of a Davidic authorship, seems to shed light upon the scenery of the Psalm. That is its chief value.

1. In favor of its Messianic character is the tradition of the Jews. (see commentaries *in loco.*) The later Rabbis, however, explain it as specially referring to David.

2. In the New Testament it is referred to as Messianic, not by way of accommodation, but as predictive, or typically predictive.—See Acts IV. 25—27, XIII. 33, Hebrews I. 5, V. 5.

Moreover the thought of verse 7, as referring to the Sonship of the Messiah, and as expressed in the New Testament, implies a higher meaning than could have been realized by a mere earthly monarch. Aside from Dan. VII. 13, and possibly Dan. III. 25, it is the only specific passage in the Old Testament, to which the recognized fact in the New Testament of the genuine Sonship of Christ can be referred, see Matt. III. 17; John I. 14, 49; Matt. XXVI. 63; Rom. I. 3; Heb. I. 5, V. 5; Acts, XIII. 33 ff.

3. The objections to the Messianic interpretation of the Psalm confirm it rather than invalidate it. (a) It is said that the Psalm refers solely to the reign of David. But it is inapplicable to David, because it portrays the mission of a king recently appointed, against whom the kings of the earth have rebelled, whereas David in the beginning of his reign was sovereign over only a part of the Jewish tribe, and had made as yet no foreign conquests. (b) It is said that the Psalm refers to the reign of Solomon. But his reign was eminently peaceful. His recorded history reveals no rebellion of special mark. As the head of a *seed*, it might pertain to him, but not to his specific reign. (c) It is said that the language with reference to Messiah's enemies, (verse 9) is too severe and too strong to be applicable to Christ. But it is no stronger nor more severe than that of Christ himself, when speaking of His foes,

Digitized by Google

Matt. xxv. 46; Luke xix. 27; Rev. ii. 27, and xix. 15. Picturing a conqueror, the poet pictures him with the drapery of a conqueror.

Returning to our text, (verse 7) the words themselves seem adapted to this high Messianic idea. The poet, whoever he was, is transported in verse 4 from the wild tumults of earth to the serenity of heaven. Trampling hosts, and ministering armies and haughty princes are as nothing before Jehovah. The Ruler and Governor of the universe sitting calmly on his throne, laughs and continues to laugh, mocks and continues to mock at their mad designs. Such is the true force of the future tenses here. Then, אָז continuative, after he has despised and scorned them, as they, in verse 2, had jeered at him in their councils, he also will speak and terrify them with his hot majestic words. "The grand roll of "the original," says Perowne, "is like the roll of the thunder." In verse 6, וְאֲנִי introduces the words of Jehovah, the word connective showing the contrast in the main thought, and emphasizing the position of the speaker, as if he said, "You have had *your* way, now *I* will have *mine*. I will put my king against your kings. I have established my king upon *Zion*; not merely Jerusalem, but the heavenly Zion, of which Jerusalem was merely a type." The scene is laid in heaven (verse 4), and the speaker in verse 7, is the Anointed One, relating the particulars concerning the kingdom of which he is the king. The position is conferred, not assumed. The speaker quotes the language of Jehovah as addressed to him. The two emphatic words are אֲנִי and יְלִדְתִּיךָ; equivalent to saying, "I, on my part, have begotten a son of *my own proper self*; i. e. of my own *nature*. Others are called my sons declaratively, or by adoption, but this one is to be just *like me*, the Monogones." In no other instance in the Old Testament is the verb יָלַד used to denote the begetting of a son by God. Messiah's mother is often spoken of, and as the descendant of David he is frequently mentioned, but here, as Mole remarks, "in a *determined* case some one has been placed in this relation by God himself, and indeed in the *history of revelation*." (See Pusey's Lectures on Daniel, p. 479.)

The word הַיּוֹם "this day," or "to-day," may signify that at this specific time Jehovah appointed him to the regal position, or that at this time he declared or manifested him as such. The tense of the verb יָלַד implies a completed act, either at a moment previous or at any time previous. See 1 Sam. x. 19 and xxvi. 19. So that the language in this verse implies simply this: "To-day it stands an accomplished fact that I have begotten thee" (Murphy). So far as the divine thought is con-

Digitized by Google

cerned, it may be eternal. God is timeless—so far as the manifestation of the fact is concerned, it might be in the theophanies of the Old Testament, or in the incarnation of the New Testament, crowned as was the latter, by the undeniable proof of His resurrection.

The verse therefore, by its historical setting, by its historical fulfillment, by its connection, and by peculiarity of language may be justly considered prophetically Messianic.

FIRST HEBREW BOOKS.

By Rabbi B. Felsenthal.

In the last number of *The Hebrew Student* there appeared under the above caption a short article which contains several inaccuracies. It is not correct that in Mantua the first Hebrew book was printed. Two other Italian cities can claim the honor of having had in their midst Hebrew printing establishments before Mantua had one, viz: Reggio, in Calabria, and Pieve di Sacco, in upper Italy. The earliest date in any printed Hebrew book is to be found in Rashi's Commentary to the Pentateuch, printed in *Reggio*, and finished, according to an epigraph therein, February 17, 1475. In the same year there was printed in *Pieve di Sacco* Jacob ben Asher's *Arba'ah Turim*, in 4 vols. It was finished July 3, 1475. But being bulky and voluminous, the work thereon must have been begun before 1475.

In the next year, in 1476, Abraham Kunat commenced to print Hebrew in *Mantua*, and soon thereafter other Hebrew printing establishments were called into existence in several other Italian cities. These presses were all very active, and about one hundred various works are known to have been issued from them between 1475 and 1500. Of these incunabulae we shall only enumerate here the biblical books and biblical commentaries, and we shall omit all others belonging to the provinces of law, philosophy, poetry, ritual, etc.

In *Mantua*, 1476, Ralbag's (Levi ben Gerson's) Commentary on the Pentateuch.

In *Ferrara*, 1477, Ralbag's Commentary on Job.

In *Bologna*, 1482, Pentateuch, with Onkelos Targum, and Rashi.

Ibidem, 1483, the five M'gilloth with Rashi.

Digitized by Google

Sine loco, but dated August 29, 1477, appeared an edition of the Psalms with Commentary of David Qimhhi.

Sine loco et anno, but before 1480, there where published:
Commentary of Nahhmanides and Rashi on the Pentateuch.
Commentaries of Ralbag on Daniel.
Psalms, two different editions.
In *Soncino*, 1485, the Earlier Prophets, with D. Qimhhi.
Ibid, 1486, the Later Prophets, with D. Qimhhi.
Ibid, 1487, Rashi on the Pentateuch.
Ibid, 1488, the whole Hebrew Bible.
In *Brescia*, 1482, the Pentateuch with the five M'gilloth.
1493, the same.
1493, the Psalms.
1494, the whole Hebrew Bible.
In *Naples*, 1486, Job and the other books following in the Hebrew Bible, with commentary.
1486, Proverbs, with Immanuel's commentary.
1487, Psalms, with Qimhhi.
1488, Aben Ezra's commentary on the Pentateuch.
1490, Nahhmanides commentary on same.
1490, Psalms, Proverbs, and Job, in one volume.
1491, Pentateuch with commentary.
1491, the whole Bible.

We now turn our eyes to another country, to the Pyrenæan peninsula, in which also at an early date Hebrew printing presses had been erected, that were noble co-laborers in a noble work. Alas! Too soon did religious, or rather irreligious fanaticism totally exterminate these young promising Hebrew institutions in Spain and in Portugal. But let us proceed.

In *Ixar*, 1490, Pentateuch, with Onkelos and Rashi.
Sine loco et anno, but between 1490 and 1495, the Pentateuch with M'gilloth and Haftaroth.
In *Lisbon*, 1489, Nahhmanides on the Pentateuch.
1491, Pentateuch with Onkelos and Rashi.
1492, Isaiah and Jeremiah, with Qimhhi.
1492, Proverbs, with commentary by David Ibn Yahhya.
In *Leiria*, 1492, Proverbs, with Targum, and two commentaries.
1494, the Earlier Prophets, with Targum, Ralbag, and Qimhhi.

We intended to enumerate only publications prior to 1500, and therefore stop here. Any one desirous of learning more concerning the Annals of Hebrew Typography, we must refer to the Bibliographical works of G. B. de Rossi, L. Zunz, and M. Steinschneider.

Digitized by Google

PERIODICALS IN THE HEBREW TONGUE.

BY DR. HENRY GERSONI.

I have noticed in the last issue of THE HEBREW STUDENT one of the readers asking whether there were any periodical publications in the Hebrew language. Permit me to answer this question by giving the following enumeration of Hebrew journals which I know and to some of which I have been or am still a contributor:

WEEKLIES.

1. הַמַּגִּיד is a weekly organ published at Lyck, Prussia, since 1853. It was called into existence by Dr. E. L. Silbermann and continued under his editorship until about two years ago, when he died, and the journal passed into the hands of Mr. David Gordon, a man of proficient scientific information besides his scholarship in Hebrew. *Hammaggid* is devoted to political as well as to general and Jewish information. Originally it was divided in two parts, one of them called הַצְּפִירָה and devoted to scholarly and belletristic productions. But the demand for practical information pressed upon its columns more and more until at last *Hatstoopheh* was crowded out entirely. When this occurred, the present editor, then assistant editor, started a weekly supplement called מַגִּיד מִשְׁנֶה on his own account and responsibility, which was devoted to scientific and scholarly subjects. *Hammaggid* and *Maggid-Mishneh*, are now continued under the very able editorship of Mr. David Gordon, the one devoted to politics, news, correspondence, etc., and the other to purely scientific and scholarly subjects.

2. הַמְּלִיץ is a weekly organ of the highest literary merit. It was started in the year 1862 by Mr. Alexander Zederbaum, at Odessa, Russia; and was transferred to St. Petersburg about five years ago. Mr. Zederbaum is a great scholar and an indefatigable worker; the tendencies of his publication are decidedly progressive. Political and general news, articles on the live issues of the present time, and a feuilleton with narrative or scholarly articles are the principal features of *Hammelits*. It is brimful of life, vigor and devotion to the cause of Judaism in every department. At this writing the latest issue of *Hammelits* has reached me, and I learn with pleasure that from the ensuing New Year it will be published semi-weekly.

Digitized by Google

3. הַלְּבָנוֹן is a weekly paper published by Mr. Ye'hiel Brill. It was started in 1867 at Jerusalem, transferred to Paris, France, two years later, and is now issued at Mayence, Germany, as a Hebrew supplement to *Der Israelit* of that city. Its professions are strictly orthodox, and much space is devoted in it to Talmudical casuistry.

4. הָעִבְרִי is published at Brody, Austria-Galicia, it is devoted to general Jewish news and often brings belletristic articles and verses of third or fourth rate merit. It exists since 1866 and has often changed hands. Its present editor is a certain Mr. Jacob Weber, whose name, however, I have never seen in any of the foremost Hebrew periodicals.

5. הַצְּפִירָה is a weekly organ published by the renowned Hebrew mathematician and scientist Mr. H. S. Slonimski, of Warsaw, Russia-Poland. It is devoted to general information, scientific and literary subjects, and has existed since 1871.

6. הַתּוֹר is published weekly at Kolomea, Austro-Galicia, and brings general news, literary and belletristic articles. It was established in 1876; its editor is a certain Mr. Abraham Guenzler.

7. הַחֲבַצֶּלֶת appears weekly at Jerusalem, and is devoted to the interests of the Holy Land. It brings also general news and occasionally talmudical and exegetical articles of the old rabbinical style. It was established in 1868; its editor is Mr. J. B. Frumkin.

8. שַׁעֲרֵי צִיּוֹן is also published weekly at Jerusalem and has the same tendencies as the last-named cotemporary, but is still more conservative, if possible. As the Jewish communities at Jerusalem are divided into two classes, *viz:* the *Ashkenasim*, comprising all such congregations whose members adhere to the usages of Western rabbinism, and the *Sephardim*, whose ceremonies and usages are of Oriental dye—הַחֲבַצֶּלֶת speaks for the former, and שַׁעֲרֵי צִיּוֹן for the latter. The principal object of both, however, is to keep the affairs of the Holy Land before the world, and to arouse the interest of the latter in behalf of the poor communities of Palestine. The last-named paper has existed since 1876; its editors are Rabbi J. Peres and Mr. J. Goszini.

MONTHLIES AND SEMI-MONTHLIES.

1. בֵּית תַּלְמוּד is a monthly journal devoted to archæological research, biblical and talmudical exegesis, scholarly essays, and historical and biographical notices. The publication is above all prejudice and conducted with genuine scientific knowledge; its editors are the erudite

Digitized by Google

professors of the Vienna Rabbinical College, Drs. J. H. Weiss and M. Friedman; both are well known by their works on rabbinical archæology, especially Dr. Weiss who has published a work on the development of Jewish tradition which takes the first rank among the works of this kind. The journal has been in existence since 1879 and the fifth issue of the third volume is just out. It is published at Vienna, Austria.

2. הַבֹּקֶר אוֹר is published monthly by the well known Hebrew literat and poet Mr. A. B. Gottlober, at Warsaw, Russia-Poland. It is devoted to literature and belletristic, and dates its existence since 1875.

3. הַכַּרְמֶל is published monthly by Mr. Samuel Joseph Fin, of Vilna, Russia. It is devoted to scientific information, literary subjects, culture and criticism, and has assumed its present form and tendencies within about six years. It was started in 1855 as a weekly journal, but could not be kept up as such with the high literary merit which the editor designed for it. Mr. Fin therefore preferred to make its issues less frequent, semi-monthly first and now only monthly, rather than accept the productions which were below his standard.

4. הַשָּׁחַר is a monthly journal devoted to biography, history, belletristic and book criticism. Its editor is Mr. P. Smolensky; it has been published at Vienna, Austria, since 1868. It takes a high position among the Hebrew periodical publications, both on account of the versatile abilities of the editor as well as for the merit of its learned contributors. A great many of the works which have appeared in serial form in *Hahasshahar* were reproduced in book form and enjoyed a large circulation. They are still sought by men of culture and learning.

5. מַחֲזִיקֵי הַדַּת is the name of a semi-monthly which the '*Hassidaic* denomination publishes at Lemberg, Austria. It amuses its readers with Kabbalistic hyperbole and ungrammatical Hebrew, and reports the doings of the great lights of the '*Hassidaic* denomination. Its efforts, however, are useful as an antidote against the mediæval rabbinism which is greatly in vogue in Galicia. The editor is a certain Mr. O. Lipsky, and the journal has existed since four years.

6. נוֹגַהּ הַיָּרֵחַ appears monthly at Tarnopol, Galicia, and is devoted to science, religion, biblical exegesis and culture; the editor is Mr. B. Goldberg.

7. עֲמוּד הַיְרֵאָה is a monthly journal published at Jerusalem, and represents the interests of the dwellers of the Holy land. It is intensely rabbinical, and talmudical casuistics are its main force. It was started in 1878; its editor is Rabbi Akiba Joseph Schlesinger.

Digitized by Google

There are many more Hebrew periodicals issued in almost every large city in Europe, but they are less known than those I have mentioned; some of them are ephemeral both in value and existence. I have contributed to המגיד, המליץ, הלבנון, הצפירה, הכרמל and השחר. From next New Year I have promised to be a regular contributor to המליץ as I was for several years, before I published the *Jewish Advance* and the *Maccabean*.

GENERAL NOTES.

Palestine Exploration.—There is no land which attracts such universal interest among Christians as that of Palestine. In some measure we all share the feelings experienced by the devout Jew. The Israelite to be sure not only looks toward the Holy Land as the birth place of his race, but regards it as his future home. To us it is ever endeared as the scene of our Savior's pilgrimage and suffering—as the cradle of the religion which has made us glad. Then there is no land except his own with whose history the Christian is so familiar, and the names of whose localities are to him as household words.

In addition to these sentimental relations, the geography of Palestine has interest for the Christian as an aid to a more perfect understanding of the Inspired Record, and as affording besides much and valuable proof of its authenticity and the accuracy of its prophecies.

For these reasons it will not, perhaps, be without interest to our readers to glance at the progress made and still making in the work of Palestine exploration.

Any one who will glance at a Bible dictionary and compare it with a similar work twenty years old, will be struck with the very large number of localities which have been identified of late. Thus the wells of Gerar, the very Well of Jacob near Sichem, the cave of Machpelah, the site of the mountain of the scapegoat near Jerusalem, and the separate ones of Sychar and Shechem, have all been lately determined upon, and the names carry us back to the very early days of Israel's history. Indeed the whole country east of the Jordan has been quite thoroughly and accurately surveyed, and while there may be much difference of opinion concerning the supposed identification of some sites, there is a perfect agreement about much the larger number. The results of this work carried on under the Palestine Exploration Fund have been published, but the work west of the Jordan in Moab, Bashan and Gilead, is still going on, and will take four years to complete. Already, however, some six hundred names have been found, two hundred ruins have been examined, and numerous cromlechs or stone piles have been discovered and drawn.

One result of the close scrutiny bestowed upon the topography of the Holy Land has been the conclusion come to by many observers that the land is yet a good land. That the barrenness and aridity of which so many travelers speak is the result of mismanagement and misrule. There seems to be no doubt that were

Digitized by Google

the wretched rule of Turkey, with its cruel exactions from the tillers of the soil, once done away with, the land would still be found to be one of brooks and fountains, of vines and fig trees, of oil, olive and honey.

In fact, more extended examination seems to show that the Holy Land, the land which is spoken of as Immanuel's, is well suited to sustain a large population, and well adapted to be the arena of the important events which the Scripture informs us are yet to transpire upon its face.—*Episcopal Recorder and Covenant.*

What Judaism has Done.—These, then, are some of the contents which Judaism handed over to Christianity, and that still live in it: a monotheism in which the sole, supreme Ruler of the universe is holy and just, yet merciful and gracious, the God of truth; prophecy, the spirit of which is still full of insight, because it draws its life from enduring principles, and helps all on whom it rests to discern the divine purpose amid the shifting scenes of life; an intricate symbolism of oblation and sacrifice, that illustrates the manifold relations in which men acknowledged that they stood towards God, dependent, grateful, joyously confident, conscience-stricken and deserving of death; and a literature which, if it were nothing more, contains the oldest religious traditions of mankind, but is, besides, poetry, history, and practical wisdom, that continuously reveal the divine purpose, and, with incomparable truthfulness, the desires of the soul in its sorrow and shame, its strong yearning for deliverance from the bonds of sin, and for the favor and fellowship of God. Taking note of these, of the positive and negative elements which it has contributed to religion, the thought arises, nay is forcibly borne in on the mind, that in the work which it actually did it was itself caught up and held of God—that in the higher thoughts and purer aspirations in which it rises so far above its ordinary self, and above other peoples, it was inspired by the eternal wisdom and kept alive by the power of God. How its national life throughout its history was an educational factor for Israel itself; how in its unity of blood-relationship, positive institutions, and social life, it became the sole representative of distinct tendencies of thought, till, in itself an instrument infinitely complex and delicate, it effected the most definite, substantial, and permanent results; how it became the prophet nation of antiquity and of the world,—can never fail to bespeak and awaken serious reflection. If it be true that nations have each of them its mission, and along with it its diversity of gifts; if nations, and not individuals only, are the forces that are moved against each other for the solution of the far-seeing, stern, and awful problems of life,—it is only a special application of that view to maintain, what the long course of its history corroborates, that under God Israel's mission was essentially the religious education of mankind, and that its main purpose in the world was the revelation of divine truth. No other nation has borne so sustained and trustworthy a testimony to the supernatural and spiritual.—*The Faiths of the World.*

The Metrology of the Bible.—The entire system of measures used in the Bible was founded upon the average size of certain defined natual objects taken from either the animal or the vegetable kingdom. That such was indeed, the general origin of units of measurement, is evident from the names still used in different

Digitized by Google

languages, such as grain, foot, *pouce*, *palma*, *pes*, and the like. But the exactitude with which the Jew was bound to carry out the positive enactments of the Law was such as to render necessary for him a more precise determination of the quantities of water, of oil, of meal, and of other substances, as well as a more exact measurement of distance, than was usual among contemporary nations. The indications of the relations of these definite measurements are very widely scattered through the Bible and through different tracts of the Mishna; but by exhaustive researches it has been proved to be possible to recover almost the whole system of Hebrew weights and measures.

The question may arise, in taking such units as the average weight of a full grain of barley, the size of an ordinary hen's egg, or the length of the human forearm (which form three of the units of the Hebrew system of weights and measures), how far the average size of these objects may have differed, three or four thousand years ago, from any that can now be ascertained. This difficulty, however, is met by the consideration that the mutual relations of dimensions of weight, of length, and of capacity are so closely connected, that any change in the average length, for example, of a barleycorn, would be detected when the same object was used as a unit of weight, because while the length increases simply, the corresponding weight increases as the cube of the length. Thus a correspondence, once fixed, can never be lost.

It must be remembered, indeed, that such accuracy as we are now accustomed to attach to the process of measurement is entirely of modern growth. The precision attained by the Jews, the Egyptians, or any other ancient people, was limited, in a considerable degree, by their methods of writing numbers, which were rude and simple. The value of place in arithmetic was unknown until comparatively modern times. Nor were the purposes for which extreme accuracy is now required known in the early times described in the Bible. Our chief need of extreme accuracy as to weight is for the purposes of chemical analysis, and of the preparations of prescriptions requiring minute portions of very powerful agents. The Jews had no such requirements, medical study being discouraged among them, and any remedies referred to in their literature being of the simplest kind. The next need for accuracy, practically speaking, is as to monetary weight. And even here the accuracy required was not more than to require that a coin, in order to be legal tender, should not have lost the sixth part of its full weight. Thus, in reconstructing the tables of Hebrew measures and weights we are able to arrive at a degree of precision very far superior to that with which we can suppose that the ordinary implements for measuring, in any manner, were made in ancient times.—*Conder's Hand-book to the Bible.*

Night Watches in the Temple.—*Psalm* cxxxiv. 1. From a Targum we learn that "the custom in the Second Temple appears to have been this. After midnight the chief of the doorkeepers took the key of the inner Temple, and went with some of the priests through the small portion of the Fire Gate. In the inner court this watch divided itself into two companies, each carrying a burning torch; one company turned west, the other east, and so they compassed the court to see whether all were in readiness for the Temple service on the following morning. In the

Digitized by Google

bakehouse, where the *Micha* (meat-offering) of the High-priest was baked, they met with the cry 'All well.' Meanwhile the rest of the priests arose, bathed themselves, and put on their garments. They then went into the stone-chamber (one half of which was the hall of session of the Sanhedrin), and there, under the superintendence of the officer who gave the watchword and one of the Sanhedrin, surrounded by the priests clad in their robes of office, their several duties for the coming day were assigned to each of the priests by lot."

EDITORIAL NOTES.

An Increased Circulation.—At this season of the year it is customary for periodicals, secular and religious, to appeal to their subscribers for assistance in the work of increasing their subscription list. There seems to be no good reason why THE HEBREW STUDENT should not follow the example of other journals in this particular; and we make this appeal upon the following grounds:

1. **The Hebrew Student** aims to do a work, to fill a place to which no other periodical lays claim. It deals only with Old Testament and related topics. Its object is to incite a greater interest in Hebrew and Old Testament study; to supply "fresh" information concerning some of the many important subjects which come up for consideration in this field; to furnish a medium of communication, through which ministers, bible-teachers and bible-students may present the results of their investigations, or obtain information concerning questions of difficulty which arise in their studies.

2. **The Hebrew Student**, we feel assured, has already done a *work*, of which it need not be ashamed. Every mail brings the information that a minister, perhaps in Ireland, or a missionary, perhaps in India, or a professor in college or university, or, what is even more encouraging, a Sunday-school teacher, has, *through the influence of the Student*, been led to go back and take up again the long-neglected study, or, in the case of those who never have entered upon it, to seek instruction in the language from the beginning. Scores of letters from the most eminent scholars and ministers of the country indicate their entire sympathy with the work which The Hebrew Student aims to do, and which, in a measure, at least, it is doing.

3. **The Hebrew Student** has as able a corps of contributors as the world can furnish. Those who have consented to act in this capacity are among the leaders in the department of Old Testament study. The names which appear in connection with the articles of the present number, as well as those which have appeared with the articles of former numbers, are in themselves a sufficient guaranty of the worth and character of the journal.

4. **The Hebrew Student** is offered at an extremely low price. No one can well say that he cannot afford it. It is offered at this, confessedly, reduced rate, simply in order that every minister and every student may be able to have it.

And now, in view of these facts, we ask those who have already signified their interest by subscribing for the periodical to use their influence in a simultaneous effort to increase its circulation. Brethren, *this must be done.* Nothing would be

Digitized by Google

easier than to *double* our circulation within thirty days, if the present subscribers would but do what, under the circumstances, it seems proper to expect of them. The difficulties in the way of firmly establishing a new paper or journal are many. These difficulties we cannot hope to overcome, unless we are accorded the hearty support of all who, with us, are interested in the success of the enterprise.

The Hebrew Student Supplement.—At the suggestion of members of "The Hebrew Correspondence School," it has been decided to issue in connection with each succeeding number of THE HEBREW STUDENT, what shall be called "*The Hebrew Student Supplement.*" The "Supplement" is to be published in the interests of "The Hebrew Correspondence School." Its special purpose will be, (1) to furnish information concerning the members of the "School;" (2) to publish from month to month the names of those who join the "School;" (3) to give directions and instructions concerning the work of the "School;" (4) to give to members of the "School" an opportunity to communicate with each other, and to relate from time to time their "Hebrew" experience; *in a word* (5) to bind together the widely scattered members, and, if possible, to enable them to feel that they are *class-mates*—members of a class, which includes men of every age, of every theological belief, and of almost every country, a class engaged in one common work, *preparation* for the more thorough and perfect study of an important part of God's revelation to man. Is there not, truly, something inspiring in the thought of *such* a class?

The number of pages in the "Supplement" will depend upon the amount of matter furnished by the members of the "School," for it is intended that they shall for the most part, furnish the necessary material. Nothing can be inserted which is received later than the 25th of the preceding month.

A Plea for Hebrew.—The most telling plea for Hebrew study, which it has been our privilege to read, appears in *The Presbyterian Witness* (Nov. 11), Halifax, N. S. It is an address by the Rev. John Currie, the occupant of the chair of Hebrew in the Presbyterian College of Halifax. Professor Currie's reputation as a textual critic is recognized in England. We believe that he has not long occupied his present position. He is conservative in his views, yet broad and liberal. He has that very important element of a teacher, enthusiasm, and certainly his is no low idea of the demands of the present in this department of theology, as may be seen from the closing paragraph of his address:

"That the grand old language shall ever thus attain a second golden age, it is perhaps too much to expect; but the hope is surely well founded that in no distant future students shall enter the Theological Hall prepared at once to leave behind first principles and to go on to perfection, and that, when their term of study is completed, they shall bear testimony to their accomplishments as Hebraists by nerve in their style, grandeur in their conceptions, breadth in their views, and freshness and fullness in their Old Testament expositions."

Semitic Study in Germany.—During the coming winter-semester, the vexed questions of Old Testament Introduction will be discussed thoroughly in the German lecture rooms. Prof. Franz Delitzsch at Leipzig, Prof. Dillmann at

Digitized by Google

Berlin, and Prof. Stade at Giessen, all read courses on Old Testament Introduction. Prof. Dillmann adds a special course on "History of the Text of the Old Testament."

Professors Delitzsch and Dillmann also lecture on "Isaiah" during the winter, as does Prof. Duhm of Göttingen. Genesis will be expounded by Professors Richm, at Halle, Baur of Leipzig, Stade of Giessen, and Kleinert of Berlin. Besides his Assyrian studies, Prof. Friedrich Delitzsch of Leipzig will discuss Deuteronomy, to which book Prof. Kuenen, the recent Hibbert lecturer, will devote his lectures in the University of Leyden. At Leipzig, Dr. Ryssel lectures on the Psalms, and at Berlin they are discussed by Dr. Strack. Old Testament Theology claims the attention of Riehm at Halle, König at Leipzig and Duhm at Göttingen. Besides these theological lectures, there are the usual philological courses in the cognate languages, Chaldee, Syriac, Arabic, Ethiopic, Assyrian. One may judge how thoroughly Semetic studies may be pursued in Germany by learning the amount of time and labor devoted by the Faculties to this branch. At Leipzig, for example, no less than eight lecturers are employed, whose courses, mostly two hours a week, never more than four hours, fill sixty hours a week.

QUESTIONS AND ANSWERS.

[*Questions of general interest, relating to the Old Testament and to the Hebrew Language will be published in one number of The Hebrew Student and the answers to these questions will be published in the succeeding number. It is expected that the answers as well as the questions shall be furnished by readers of the journal. The initials of the interrogator and of the answerer will be appended in each case. Readers are requested to forward to the Editor questions which may occur to them from time to time, and answers to such questions as they may see proper to consider.*]

NEW QUESTIONS.

23. How may the Dāghēsh-forte in נֶאְשְׁמוּ Joel i. 18, be explained? W.W.L.

24. By what process has עָנָה *to sing, answer*, become עָנָה *to oppress*, or vice versa? C. P.

25. Will you explain the origin and significance of the terms "Mîl'ēl" and "Mîlră"? S. F. H.

26. Is there in existence a *thorough, critical, devout*, or at least non-skeptical, *accurate* commentary on the book of Exodus? S. F. H.

27. What is the best book showing the influence of the Hebrew language and literature upon modern thought? A. B.

FORMER QUESTIONS ANSWERED.

12. Why does לְמַנַּצֵּחַ occur in the Psalms sometimes with and sometimes without a Měthĕgh under the ל?

Not sometimes, but in *all* places where the word is formed, there appears the Měthĕgh under the Lāmĕdh. At least it is so in the editions of Baer, Letteris, Heidenheim, and all others who have been careful and conscientious in these *minutiæ*.

Digitized by Google

In some editions, e.g., in Buxtorf's Biblia Rabbinica, etc., the Měthĕgh is omitted; the editors no doubt, considering this sign as too insignificant an affair, and as something self understood. B. F.

13. How is the word יְרוּשָׁלַ֫ם to be pronounced?

The correct pronunciation (Q'rî) is *Y'ru-sha-la-yim.* The K'thîbh, the spelling without a Yōdh after the Lāmĕdh is prevailing in the Bible. According to the Massorah on Jer. 26, 18 the spelling without a Yōdh is only five times to be found in the Hebrew Scriptures. From the K'thîbh we may conclude that in ante-Christian times the name sounded evidently *Y'rushalem.* Comp. also *Shalem,* the elder name of the city, Gen. 14, 18; Ps. 76, 3; and *Y'rush'lem,* the Aramaic form, found several times in the book of Ezra. B. F.

14. What is the meaning of the inverted Vāv (Nûn) which occurs several times in Ps. 107 between the 22nd and 28th verses? F. W. B.

[*We have received a long and interesting reply to this question, but for lack of space defer its publication until the next number.*]

15. Why is the vowel-notation throughout Gesenius' Hebrew Grammar made to differ from Webster, Worcester, or the authorities? T. M. B.

The Hebrew vowel-system is unique. Everything depends upon the tone or accent. The shifting of the tone causes certain vowels to be shortened, others to be lengthened. Yet not *every* vowel is subject to changes. Those which have risen by *contraction* are unchanged. It is only those which have been made *long* by the tone, that may be made short by it, e. g., בֵּין *between* is contracted from בַּיִן (a+y=ê), but בֵּן *son* is lengthened or heightened by the tone from בַּן. The former is unchangeable, the latter changeable. These vowels, though they have the *same sound,* differ (1) in their origin, and (2) in their character. It is necessary, therefore, if we desire to keep before our minds these differences, to transliterate them by different signs. What signs shall be used is a matter of choice. By common consent ê is used to indicate the former, ē the latter. The vowel-notation of Webster has to do with neither the origin or the character of a given vowel, but solely with the sound. Hence the impracticability of adapting one system to the other. R.

15. How can we account for the remarkable similarity in the order of words in Hebrew and English prose? B. F. W.

[*No satisfactory answer to this question has as yet been received. Will not some one examine it?—Ed.*]

17. Is there any periodical published in pure Hebrew? B. F. W.

[*See the article by Dr. Henry Gersoni in this number, pp.* 113-116.

18. What is the difference in meaning between בין מים למים and בין מים ובין מים?

These word combinations appear in Gen. 1, 6-7. In the meaning of the same there is as little difference as there is in their English translation: "*between the waters and the waters.*" and: "*between the waters* (which were under the expanse) *and between the waters* (which were above the expanse)." There is no real differ-

Digitized by Google

ence at all. The Biblical authors use indiscriminately בין....ל, or ובין....בין, or לבין....בין. B. F.

The construction with ל may be explained by the originally substantive character of the preposition—"space between," "interval;" so literally, "In the intervening space of the waters [which lies] *in the direction of* the [other] waters. In Isa. 59, 2 there is a blending of the two constructions בֵּינֵכֶם לְבֵין אֱלֹהֵיכֶם. "Between you and your God."—*Mueller's Hebrew Syntax*, § 53, R, *a*.

19. It is said that Vāv Conjunctive which comes to stand before a tone-syllable, may be pointed with pretonic ֫. This is the case in וְבֹהוּ (Gen. 1, 2). Why not also in וְחֹשֶׁךְ?

Because בֹהוּ has a disjunctive accent, a Zākēph qatōn, and וחשך has a conjunctive accent, or at least one of a smaller disjunctive potency, a Tiphḥā. Similarly: וְאֶרֶץ (Gen. 47, 13), because of a Mûnāḥ, and וָאֶרֶץ (Gen. 14, 19, 22), because of a Sillûq; וְדוֹר (Gen. 15, 16) with a Mēr'khā, and, and וָדוֹר (Deut. 32, 7) with an Athnāḥ. However no uniformity must be expected. We meet many accented syllables with a R'bhîa', or a Păshṭā, or another disjunctive accent, and yet the preceding Vāv conjunctive has a Sh'vâ. It is in such small matters the same with ancient as with modern authors. We would not ask even a Macaulay, Why did you put here a comma, and in another sentence of the same grammatical construction, a semicolon? B. F.

20. In how far are the Massoretic points a commentary on the text?

We will illustrate it by an example. Suppose we had the English consonants *m n r s* before us, and we should try to read them by adding vowels; what would be the result of these attempts? A might probably read, miners; B, minors; C, man, rise! D, men rose; E, mean ruse; F, main rays; G, many rows! H, miner, say! I, minor, see! and so on. The Massorites who flourished in the seventh or eighth century, had such a consonant-text before them, to which they affixed vowel-signs and and accents. Though in the main they were familiar with the traditional reading of the Jews, which, in general, ought to be considered as a correct and reliable one, yet in some instances they may have misunderstood and misinterpreted the old consonant-text, and in consequence thereof they may have wrongly divided the letters into words and verses, and may have vocalized the words wrongly. For example: Deut. 33, 2, מימינו אשדת למו. The Massorah reads the middle word אֵשׁ דָּת (from his right hand there was *a fire law* for them). Some modern critics, among them very conservative ones, prefer with good reasons the reading אַשְׁדֹּת (at his right side there were *slopes* (or *ravines*) for them).—Another example: In Ezra 10, 3, the emendation of the Massoretic reading אֲדֹנָי (the Lord, God) by אֲדֹנִי. (my Lord, meaning Ezra) is a good one, and very probably it restitutes the original intention of the author. The following may give an illustration of wrong dividings of the letters, ישועותפניואלהי (Psalm 42) is by the Massoretic, so divided that ישועות פניו conclude verse 6, and אלהי begins verse 7. But it gives a more lucid sense if we end verse 6 by אלהי and divide the words thus: ישועות פני ואלהי. This reading is more-

Digitized by Google

over supported by the concluding words of the same Psalm 42, and the next one, Ps. 43. In the foregoing the correctness of the Massoretic text as to the consonants has been pre-supposed; but in regard to the letters too, emendations in several passages are fully justified. B. F.

[*The answers to Numbers 21 and 22 are held over to the next number.—Ed.*]

BOOK-NOTICES.

[*All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.*]

*ARYO-SEMITIC SPEECH.**

Is there a relationship between the Aryan or Indo-European languages, and the Semitic? If a relationship exists, can it be demonstrated? What is to be regarded as the criterion of relationship? These are fundamental questions in the science of language. To be sure many eminent philologists maintain that all discussion of these questions must prove fruitless, but this is by no means certain. As our author says, "the field should not be abandoned until inquiry should be proved to be a search for the undiscoverable, or, in other words, until true scientific methods should be proved to be unavailing." The history of the treatment of this subject furnishes, we feel assured, the explanation of its present disrepute. Perhaps no question in the whole domain of the science of language has been made so ridiculous in the hands of those engaged in its study. The view that Hebrew is the parent of all other languages we ourselves have heard defended by learned divines. The author gives us briefly but clearly the various views held upon this subject. The theories of Bopp, Lepsius, Gesenius, Fürst, Franz Delitzsch, Ewald, Meier, Rudolf von Raumer, Ascoli, Friedrich Delitzsch and Grill are taken up and criticised in turn. It is interesting to note that besides the names just mentioned, the following scholars favor the doctrine of the possibility of a relationship: Eugene Burnouf, Max Müller, Pictet and Steinthal. The most pronounced opponents of this view are Pott, Schleicher, Renan, Friedrich Müller, and Sayce. The second chapter of the volume discusses the criteria of relationship, "sounds, structural principles, and the contents of the vocabulary," while in the third chapter the Aryan and Semitic alphabets are reduced to their primary limits, and the result of the investigation is given in the form of a list of Proto-Aryan and Proto-Semitic consonants. The fourth chapter is occupied with that most interesting question, the *formation of roots*. This of course includes a discussion of the peculiar "biliterality" of Semitic roots. Concluding this chapter with a "scheme of possible and actual root-forms in Proto-Aryan and in Proto-Semitic," he proceeds

**Aryo-Semitic Speech*: A study in Linguistic Archaeology, by James Frederick McCurdy. Andover, Mass.: W. F. Draper. pp. 176. Price $2.00.

Digitized by Google

to the work for which everything up to this point has been preparatory, viz., *the Comparison of Roots*. Comparison is made of the words relating to (1) *fire* of which there are four distinct groups, (2) *shining* (five groups,) (3) *cutting* or *separating* (ten groups), (4) *rubbing* and *bruising* (five groups), (5) *uniting*, (6) *stretching* or *extending* (four groups) (7) *bending* or *curving* (three groups), (8) *movement* (9) *position*, (10) *shutting*, (11) *guarding against*, or *fearing*, (12) *binding*, (13) *crushing*, (14) *carving* or *graving*, (15) *piercing*, (16) *wetting* or *pouring out*, (17) *being cold*, (18) *thinking*, (19) *knowing*, (20) *being*, *existing*. The nouns meaning *horn*, *field* and *wine* are also compared. This hasty and very imperfect summary of the contents will indicate the character of the book. There is nothing "fanciful" in the investigation. It contains speculations of course, but only those which may be called legitimate. The method pursued is a strictly scientific one. The subject-matter is far from being "dry." There is a life and vivacity in the treatment throughout. It is a scholarly discussion of an important subject, and merits the attention of every student of language.

*OUTLINES OF HEBREW SYNTAX.**

It is claimed in the introduction to this volume, and the claim is a well-grounded one, that there is in existence no good manual of Hebrew Syntax. Ewald's large work, while valuable as a book of reference, has none of the qualities which would fit it to be a text-book. Of *Gesenius* Dr. Müller says: "Hitherto there has been in Germany but one book of a character at once scientific and practical, the Grammar of Gesenius, and not without good reason it has continued to be a standard work for three generations. Of course it could not in all points retain its original shape. But Roediger was so successful in remoulding it to meet the requirements of the times that it reached under his editorship, its twenty-first edition. Nor can it be said that the twenty-second edition, entirely re-cast and re-edited by Kautzsch, fails in any respect to bring the book in all its details up to date, on the contrary, the book is as useful as ever, and more correct than in any former edition. Practical reasons have, however, continued to prevail in this new edition to such an extent that the arrangement of the matter and grouping of details, as well as the whole grammatical system have been retained from the former editions. Thus the book still exhibits the old grammatical system of the beginning of the century, a system exploded by Ewald and others fifty years ago, and now almost forgotten by a new generation trained in the principles of comparative philology." This is a very sweeping statement, and is probably an over-statement of the case. It is true, however, that the arrangement of Gesenius' grammar is far from being perfect, and that in this particular the volume before us is superior. It is, without a doubt, more scientific than Gesenius. A text-book can be thoroughly tested only by class-room use. It may seem upon examination to be well adapted to the uses for which it was intended, while in actual practice it will fail.

**Outlines of Hebrew Syntax*; by Dr. August Müller, Professor of Oriental Languages in the University of Halle. Translated and edited by James Robertson, M. A., D. D., Professor of Oriental Languages in the University of Glasgow. Glasgow: James Maclehose & Sons., St Vincent Street. 5¾x6., pp. 153. Price $2.50. [Copies may be ordered through *The Hebrew Book Exchange*.]

Digitized by Google

All new text-books, however, must be criticised simply from examination, and a careful examination, has revealed among others, the following excellencies:

1. The book, in the matter of typography, would be hard to excel. The Hebrew type is clear and distinct, the paper is of an excellent quality, and the press-work is well done. This is spoken of because, in so many cases, these points seem to be regarded as of no consequence.

2. The divisions of the sections into sub-sections, and the arrangement of the matter so as favorably to strike the eye, seem to have received careful attention. Smaller type is used also to good advantage.

3. Many points, hastily and unsatisfactorily treated in other grammars, receive here a fuller handling; for example, the use of אֵת the sign of the definite object (pp. 22, 23); circumstantial sentences (pp. 101, 103); the cases in which the construct state is found before words which are not in the genitive (p. 53); conditional sentences (pp. 111-114). Yet on the other hand the treatment of Vāv Consecutive does not seem quite full enough.

4. The plan of the work is a reasonable one. It begins with the individual parts of speech, (1) *The Verb*, under which the author takes up (a) the use of the tenses and moods (agreeing in the main with Driver), and (b) verbal apposition and government, including under the latter a masterly treatment of the use of the prepositions; (2) *The Noun*, (a) by itself, (b) in apposition, (c) in the construct relation, (d) the adjective, (e) the pronoun, (f) the adverb, (g) the numeral. The Infinitives Absolute and Construct, and the Participle are treated in an appendix. Then the *Sentence* is taken up, (1) *in general*, and (2) *the particular kind of sentences*, under which come (a) Independent (Negative, Interrogative, Optative, Copulative and Circumstantial) Sentences, (b) Dependent (Relative, Subject and Object, and Adverbial) Sentences, (c) Conditional Sentences, (d) Secondary Sentences. This arrangement is far more clear and simple than that of Gesenius. The book has three indexes, (1) of Hebrew Expressions, (2) of Subjects, (3) of Scripture texts. It is without a doubt true that no better compendium of the subject has ever yet been printed. The student of Hebrew cannot go amiss in possessing himself of a copy. It will, of course, be widely used as a text-book.

*PORTA LINGUARUM ORIENTALIUM.**

Mr. H. Reuther, of Karlsruhe, is publishing a series of Oriental Grammars, six volumes of which have already appeared. These volumes lie before us: (1) *Grammatica Hebraica* by J. H. Petermann (M. 2.50); (2) *Grammatica Chaldaica* by the same (M. 4); (3) *Grammatica Samaritana* by the same (M. 4); (4) *Grammatica Arabica*, by the same (M. 4, 50); (5) *Grammatica Syriaca*, by Dr. E. Nestle (M. 5, 40); (6) *Grammatica Armenica*, by J. H. Petermann (M. 4). There will soon appear in addition to these (7) *Grammatica Persica*, by Dr. S. Landauer, (8) *Grammatica Hebraica*, by Dr. H. Strack, Professor in the University of Berlin, and (9) *Grammatica Aethiopica*. Several of these grammars have already passed through

*Porta Linguarum Orientalium, sive Elementa Linguarum Hebraicae etc., studiis academicis accommodata. Edidit J. H. Petermann, E. Nestle, S. Lindauer, H. Strack, e. a. Published by H. Reuther, Karlsruhe, Germany. For price, see above.

Digitized by Google

a second edition. They are written in Latin, and are intended to serve as helps to those who are unable to have the advantages of personal instruction from a teacher. They are all written in accordance with a uniform plan, which briefly stated is this:

1. A short but comprehensive grammar, intended to include the principles of the language.

2. A specimen of reading and grammatical analysis, for which in most cases the Lord's Prayer is taken.

3. A statement of the most valuable and important books upon each language, in the departments of Lexicography, Grammar, and general literature. In the Syriac grammar a list of three hundred and three books is given, and the list includes not only title and author, but also price and place of publication.

4. A chrestomathy, which contains besides the first four chapters of Genesis, other selections together with a complete vocabulary.

We call the attention of our readers to these publications, because (1) it is but right that American students should know and appreciate the efforts made by German scholars and publishers for diffusing a knowledge of the oriental languages. (2) We believe that there are many who would engage in these studies if they could assure themselves that by devoting a reasonable amount of time to them, they might make respectable progress. These hand-books have received deservedly the highest commendations of linguistic critics. They supply a demand which exists and which is all the while increasing. Our only wish is that a translation of these, or a similar series might be published in English.

---

*AN ENGLISH TRANSLATION OF THE MISHNA,**

INCLUDING A VOCABULARY, COMMENTARY, ETC.

In bringing this prospectus before the public, the author desires to show, by means of a fragment of his book, the exact character of the work which he has undertaken, for the purpose of meeting the wants of scholars and others, by preparing for them a copy of the Mishna in the original language, together with a careful translation and copious explanatory notes.

For the Israelite people the book offers an opportuuity of preserving this important portion of Talmudical literature, arranged in such a form that every one who is not familiar with the Hebrew shall be able to read and understand it. The work of preserving the Mishna and bringing it into this eligible form should be zealously supported by all English-speaking Israelites.

For the Jewish priesthood the work presents the Law, and decisions upon the same, in a form which is accessible to all, and which is conveniently arranged for a book of reference.

To Christian ministers and students of the Hebrew language the book will be invaluable in the assistance which it will render them by means of its references and explanations. The need of such a work for this purpose is fully realized by all

*This announcement is taken from a "Prospectus" sent out by the author, in which he shows the nature of the work which he proposes to do. This "Prospectus" may be obtained by addressing him.

Digitized by Google

whose experience in teaching the language has proved to them that a work of this character is the desideratum of all Hebrew scholars and historical investigators.

By means of numerous notes, and by comparison with other languages, the author will endeavor to make the work one of especial value to the philologist. The student of ancient history will also find valuable assistance in the historical references.

With the above purpose in view, the author proposes to insert, first, a copy of the Hebrew text, accompanied by a careful translation. This will be followed, first, by a vocabulary of all words which require explanation; and, secondly, by a series of notes on history and other topics suggested by the text. At the end of each Mishna (or division of a chapter) will be found the decisions upon the Law therein contained, collected from Maimonides and the Talmud.

The work is being carefully prepared by the author, who, with the assistance gained from research in the Library of Harvard University (the use of which has been courteously tendered him), and from personal knowledge resulting from years of study, trusts to make it one of great value.

It is proposed to issue the work in pamphlet form, one part appearing every two months, if possible. The price will be five dollars a year.

Subscribers will please send their names and addresses to

DR. S. S. KOHN,
Harvard College Library, Cambridge, Mass., U. S. A.

[In the September number, the price of Dr. Schodde's *Book of Enoch*, published by W. F. Draper, was stated to be $1.50, whereas it should have been $1.75.]

RECENT PAPERS

RELATING TO OLD TESTAMENT TOPICS.

El. Elohim, Eloa. DR. E. NESTLE. *Theologische Studien aus Wuertemberg.* 1882, No 4.

The latest Variation of the Pentateuch Question. DR. RUD. KITTEL. *Theologische Studien aus Wuertemberg*, 1882, No. 4.

The Hebrew Language. SINGER. *Jewish Messenger*, Oct. 27.

The Assyrian and the Hebrew Idioms. AARON HAHN. *American Israelite*, Nov. 3.

The Value of the Septuagint for the Textual Criticism of the Old Testament. DR. A. MERX. *Jahrbuecher fuer Protestantische Theologie.* 1883, No. 1.

The Song of the Well. Num. XXI. 17, 18. DR. FRANZ DELITZSCH. *Zeitschrift fuer Kirchliche Wissenschaft und Kirchliches Leben*, 1882, Nos. 9 and 10.

The Triumphal Song of the Amorites, Num. XXI. 27–30. DR. FRANZ DELITZSCH. *Zeitschrift fuer Kirchliche Wissenschaft und Kirchliches Leben* 1882, No. 11.

Notes on the Ninth and Tenth Commandments. DR. G. SPERL. *Zeitschrift fuer Kirchliche Wissenschaft und Kirchliches Leben*, 1882, Nos. 9 and 10.

The Canticles and the Forty-fifth Psalm. E. M. EPSTEIN, M. D. *Vierteljahrschrift fuer Wissenschaftliche und Praktische Theologie.* April, July, 1882.

Digitized by Google

MEMBERSHIP IN THE SOCIETY.

1. Those who purchased *shares*, at the time of the organization of the SOCIETY OF THE AMERICAN INSTITUTE OF HEBREW, are known as *Share-holders*. Those who work in one of the "Schools" are members of that "School." Besides these there are those, termed *Members of the Society*, who feel a deep interest in the work proposed, and who desire to give it their influence and their assistance. The payment for LIFE MEMBERSHIP is $100; and the payment for ANNUAL MEMBERSHIP is $10.

2. Each *Member of the Society* is entitled

[1] to the privilege of naming a person, other than himself, who shall receive, *free of charge*, instruction in the Hebrew Correspondence School;

[2] to a copy, by mail, of each number of the Society's Journal;

[3] to a copy, by mail, of each publication of the Institute, issued during the year or years of his membership.

[4] to a free use of the Institute's Library.

3. You are respectfully invited to fill out this Blank of Membership, and to forward it with remittance. Drafts or Orders on Chicago should be made payable to PROF. WILLIAM R. HARPER. Members who receive this Blank are kindly requested to use it in securing the membership of some friend.

FORM to be used in applying for Membership in The Society of The American Institute of Hebrew.

.....188..

Enclosed please find .....*Dollars to constitute me*

* .....*of the*

Society of The American Institute of Hebrew.

* *(Here insert whether for Life, or for One Year.)*

Name, ...

Profession, or Business, ...

Residence, ...

To the President of THE AMERICAN INSTITUTE OF HEBREW, Professor William R. Harper, Morgan Park (near Chicago), Ill.

Digitized by Google

FORM to be used in applying for membership in **The Hebrew Correspondence School.**

.....*1883.*

You may enroll my name as a member of the.....*Course of THE HEBREW CORRESPONDENCE SCHOOL and may send me the first Lesson of the Course*.....*1883.*

Name,.....

Profession,.....*Denomination*,.....

College,.....*Seminary*,.....

Hebrew Books which you desire to purchase.....

.....

Residence,.....

.....

FORM to be used in applying for membership in **The Hebrew Summer School,**

.....*1883.*

You may enroll my name as a member of the.....*class of THE HEBREW SUMMER SCHOOL. Enclosed please find FIVE DOLLARS advance payment in part for room, board and incidental fee.*

Name,.....

Profession,.....*Denomination*,.....

College,.....*Seminary*,.....

Hebrew Books which you desire to purchase.....

.....

Residence,.....

.....

Digitized by Google

THE HEBREW STUDENT.

EXTRA NUMBER.

THE STUDY OF HEBREW: ITS CLAIMS UPON THEOLOGICAL STUDENTS AND CHRISTIAN MINISTERS.

By Rev. John Currie,

Professor of Hebrew in the Presbyterian Theological College, Halifax, N. S.

Happily, the time has gone by when in America Hebrew studies were hardly worth the name,—when almost the only practical effect they produced was the merriment excited over the uncouth nomenclature of the Grammar,—when at best a knowledge of elementary grammar and of a few chapters in the first part of Genesis was regarded as a sufficient passport to a position in which Hebrew Bibles were assigned a place on the upper shelf, and, undisturbed, were allowed to gather the dust of decades. But it is just possible that some yet ask the question, *Cui bono?*—that under the pressure of the claims of the practical, they would with all good conscience hand over the study of Hebrew to men of a fossilized or mediæval type of mind to amuse themselves therewith if they are determined to select such a study for amusement. A greater danger, however, is, that some, having no particular aptitude for the acquisition of language, are content to leave the study in the hands of specialists, and are willing to accept results without troubling themselves concerning the methods by which these results have been reached. This position is plausible. Why not every man follow his peculiar bent? Why, for example, may not the minister, whose tastes demand it, devote his time to the natural sciences, that from them he may gather illustrations of divine

Digitized by Google

truth, leaving it with the philologist and the exegete to ascertain for him what that truth is? But no thoughtful student, whose work is to publicly expound the Bible and press home its lessons upon the conscience, satisfies himself thus. He desires to drink at the fountain head.

Every language loses by translation. Diversity in idiom, in the structure of sentences, in the force of particles, and the like, often render it impossible, except by the use of circumlocution, to reproduce in a translation the exact shade of thought. This applies even to living languages such as French and German. Hence many English scholars have mastered these tongues that they might be able to read unadulterated their Fenelon and Pascal, their Goethe and Schiller. With still greater force does the remark apply to renderings from languages which have long ceased to be spoken. In their case, however extensive the literature may be, it is still more difficult to make the author give utterance to his exact thoughts through a modern tongue. What admirer of Cicero or Homer is satisfied with even the best annotated renderings of the Orations or the Iliad? Even the Greek scholar who has not attained the length of "reading his Plato with the feet upon the fender," but has occasionally to dip into Grammar and Lexicon, has caught more of the spirit of the great philosopher than if he had heard him speak through a modern tongue. Now, if this is true with regard to profane literature, it is equally true with regard to the Holy Scriptures. They are purest in the languages in which they were originally written. Many translations have been given to the world, a few of them of great merit; and yet what minister conversant with the sacred tongues is not free to admit that he feels safe in his expositions only when he has mastered the passage in the original. Our own version, as a well of undefiled English, is simply incomparable; as a faithful rendering, it deserves high praise; but, even after the work of the revisers shall have been completed, and in the course of years shall itself have been subjected to revision, scholars will still prefer drinking at the source.

The Churches generally very properly require of candidates for the ministry at least a fair knowledge of the sacred tongues. Men, in other respects exceptionally well qualified for the work of the ministry, may be successful laborers in the vineyard; but none are more ready than themselves to hold that, this lack supplied, they would be better equipped for the fresh and full exposition of the Word of God. As far as a knowledge of the Greek Scriptures is concerned, this qual-

Digitized by Google

ification is admitted without demur; hence, the New Testament in the original is a sort of *vade mecum* with the theological student as well as with the christian minister. But, for a cause which shall be considered farther on, an impression exists—we would fain hope it does not prevail—that a knowledge of Hebrew is to the theologian of less moment than a knowledge of Greek. This impression has no good ground in the supposition that the Hebrew Scriptures hold a subordinate place; for, if the Old Testament is the germ of the New, and the New is the development of the Old, the revelation is one and should be studied as a whole. Nor has the impression a proper basis in the opinion that the Old Testament is more easily interpreted, or that it possesses more hermeneutical aids than the New. The reverse is the fact; for, while the former presents peculiar philological and exegetical difficulties for the solution of which at times but scanty help exists, the latter furnishes the student with comparatively a superabundance of hermeneutical aid. He who is acquainted with the sacred languages knows how difficult it is to find among the offered helps elucidations of the meaning of many Old Testament passages, while on all sides he finds volume after volume of commentary upon the New Testament either in whole or in part. To affirm that if the student of theology must remain ignorant of one of these languages let it be Greek may seem startling, but the foregoing considerations warrant the assertion. So ample is the material for the adjustment of the New Testament text, and so voluminous is the literature of the Greek language, that the student cannot be far astray who accepts the consensus of competent scholars in their settlement of the text and in their rendering of obscure passages. With the Hebrew Scriptures, however, the case is somewhat different. The material for the adjustment of the text is not here so abundant, nor apparently are the principles of textual criticism for the Old Testament so well understood and generally agreed upon as are those for the New. What was the exact character of the pre-Massoretic text? What value should be attached to the work of the Massorites? What voice, if any, should be given the Septuagint in modifying the *textus receptus*? These are a sample of the questions which clamor for a decisive answer. As regards aids in translating, Hebrew literature is scant. Outside the Talmud and subsequent rabbinical productions,—works which saw the light long after the close of the Old Testament Canon, and which with a qualified exception of the text of the Mishna present the Hebrew in a corrupt form,—no specimens of the language have been transmitted dating

Digitized by Google

from early Christian times. Then, by tracing the history of the Canon during the period of its formation, say a thousand years, we find that interpretation receives no aid from contemporary Hebrew, save what is furnished by brief lapidary inscriptions such as those on the Moabite stone and in the conduit at the Pool of Siloam.

A mere glance at these positions shows that the Christian minister cannot blindly accept results. For at once the question arises, What results? Different critical schools are working upon the Hebrew text, and different exegetical schools are engaged upon the exposition of that text, each school claiming legitimate methods and logical results. The professional student of the word should be able to pronounce upon these methods and to test these results. He should be acquainted with the history of the transmission of the Old Testament text, and be able to weigh intelligently arguments for and against the purity of the Massoretic text. This implies a knowledge of Hebrew. He should also be competent to form an opinion of the meaning of words which occur but once and of obscure phrases, to understand the doctrine of the Hebrew text, that *quaestio vexata* of Hebrew Syntax, and to utilize the help accorded translations by the Cognate languages. This also pre-supposes a knowledge of Hebrew. Besides, the expositor must throw himself back to the times in which the Old Testament writers lived, must see their surroundings, must sympathize with them in their joys and sorrows, their hopes and fears, must understand the laws of oriental thought, must in a word so identify himself with ancient Hebrew interests as almost to become literally a part of the commonwealth of Israel. These qualifications an expositor may, indeed, possess in a measure without a knowledge of the sacred tongue, but he shall possess them in a much higher degree by the ability to read the pages of a Hebrew Bible. Thus when a question emerges concerning the purity of the text, the translation of a phrase, or the exposition of a passage, the student when confronted by conflicting views can intelligently form an opinion, and is not driven about by every wind of doctrine that blows. A judgment thus formed, not being the result either of blind attachment to traditional views on the one hand, or of a superficial scholarship that aims at novelty on the other, will not be easily shaken.

While for the foregoing reasons Hebrew studies at any time present claims upon the ministry, just now they possess special interest in view of recent critical theories which would seriously modify, if not completely revolutionize, old established views concerning the origin

Digitized by Google

of many of the books of the Old Testament Canon. These theories, which have forced themselves upon the attention of the Church, are supported by their advocates with acknowledged ability, and in some cases at least with a spirit of fairness and candor. In many respects these theories differ; but, regarding them as a whole, as expounded by the German and Dutch school of critics they present a general consensus of opinion. The Pentateuch is a piece of mosaic with which Moses has had but little to do. Here is seen the hand of the Jehovist, and there the hand of the Elohist. Deuteronomy was composed in the time of Josiah. Leviticus, containing the so-called priest-code, dates as late as the time of Ezra. Reasoning *a priori*, the history of Israel, it is alleged, might be expected to present much in common with the history of other nations. Abrupt transition from a low to a high scale of legislative enactment or in social life is abnormal. And so the Old Testament records must be studied to find the principle of evolution or development asserting itself in every century of Israelitish history, till in the period subsequent to the exile the cumbrous system of ritual is completely unfolded.

Had the discussion of these theories been confined to Germany, British and American churches need not have concerned themselves much. But such has not been the case. The new views have found an advocate in Scotland in the person of W. Robertson Smith, of whom this at least must be said, that with cleverness and candor he has presented German arguments in English dress. While professing an unshaken belief in the supernatural and reverence for the Old Testament, he openly ranks himself a supporter of the new critical school, and consistently enough with his position maintains that the traditional view of Israelitic history and of the formation of the Old Testament Canon in many respects rests upon untenable ground. The fact itself of the appearance of such an advocate, however ingenuous and scholarly, would not argue that deeply cherished beliefs were at stake, more especially as in his student days he had sat at the feet of Paul de Lagarde, and as he has accepted many of the positions of Prof. Kuenen, but the countenance accorded him is to many lovers of the good old paths an omen that bodes no good. The highest judicatory in the Church with which he is connected pronounced him no longer qualified to fill one of her theological chairs; but soon afterwards he was elected as an office-bearer in an important city congregation; and, what is still more significant, men occupying high social and ecclesiastical positions, as elders, ministers and professors, not only expressed their sympathy

Digitized by Google

with himself if not with his doctrines, but, it is said, in a few months offered out of their own resources a handsome endowment to enable him to prosecute his researches,—an offer, however, which seems to have been declined. Throughout that Church the theological students and younger ministers are engrossed with the study of the theory in question, and, judging from appearances, many are favorably inclined towards at least some of its teachings. Thus the leaven is at work. The recent disposal of the case by the General Assembly can hardly be regarded as a final settlement. Those who profess to be able to read the signs of the times believe that demands will be made for toleration in not only the discussion but the maintainance of the views of the critical school within the pole of the Church. With what success such demands if made will meet remains to be seen.

Coming now to the Churches on this side the water we find that, while only a few scholars have openly espoused the teachings in question, a school is rising which contends for a recognition of more of the human element in inspiration than has been allowed within the lines of strict orthodoxy. A relaxation here, it is maintained, would better uphold the interests of true orthodoxy by consistently allowing a place for certain biblical phenomena which with ever increasing force demand an explanation. Let us, say they, fully recognize the human as well as the divine side of Scripture, and we shall be better prepared to defend the fortress against all comers. This view of the manner of inspiration they would not hold under the imputation of laxness in doctrinal belief much less of downright heterodoxy, but as a view taught by the phenomena of Scripture, and also as in full accord with the symbolical teachings of the Churches themselves when rightly interpreted. To the question, How do you reconcile the human side of Scripture as you understand it, with the divine side? they would reply, No reconciliation is necessary: the union of the human and divine natures in Christ is an accepted though an inexplicable fact, so let it be in the matter of inspiration.

In the proximate future the topics adverted to above promise to be of absorbing interest to the Churches. The question demanding solution will be, Has the critical school made good its position? If not, have any new doctrines at all been proven concerning Israelitish history and the composition of the Old Testament Scriptures? Will the so-called traditional theory of inspiration require modification to allow room for the satisfactory explanation of the admitted phenomena of Scripture? These, and other closely related questions, will, if

Digitized by Google

we mistake not, form the arena of conflict for years to come.

Now, while without a knowledge of Hebrew, men of average intelligence can follow the discussion as a whole, and form an estimate of the relative strength of the combatants, Hebraists alone can duly weigh all the arguments, and other things being equal can with greater certainty tell on which side victory lies. Take for example the matter of translation. Ebers, the great Egyptologist, is credited with saying that he never saw a table of comparative alphabets where the author had not given the letters unconsciously more or less of a twist. Both the critical school and their public opponents may be tempted in the heat of argument to take more or less out of the original than it legitimately gives. Let the onlooker seek ability to hold the balance with an impartial hand. Or, take the question of style. Does the Pentateuch give evidence of diversity of style which can be accounted for only on the supposition of diversity of authorship? Is there such a similarity between the style of Leviticus and that of the post-exilic writers as demands a contemporaneous origin? Does style prove or disprove the Solomonic authorship of Ecclesiastes? Does style enter as a factor into the settlement of a controversy concerning a deutero-Isaiah? Does style assign the composition of Canticles to any particular period in Israelitish history? A correct knowledge of the original is necessary for the satisfactory discussion of such questions as these. If such a knowledge, on the one hand, aids in the discovery of biblical phenomena which may hitherto have been overlooked, on the other, like Ithuriel's spear, it is potent by its touch in unmasking the false by stripping many a passage of a vicious exegesis and by exhibiting the groundlessness of mere theories.

Christian ministers can hardly afford to be ignorant of Hebrew. Even the rank and file of them may be compelled to participate in discussions such as have already been adverted to. If not, as professed defenders of the Word of God, they should be qualified to form an intelligent opinion of the ground on which recent critical theories rest, to ascertain whether any new facts have been brought to light, and, if new facts have been discovered, to say whether the discovery demands a reconsideration of accepted views of inspiration. In these matters they should be able to exercise their judgment not only for their own satisfaction, but for the solution of the doubts and the confirmation of the faith of others. The new theories are widely diffused. Volumes, reviews, magazines and newspapers have so popularized the teaching of the critical school and given it currency that here and there even in

Digitized by Google

the most secluded hamlets are persons who have a vague fear that all is not right, that the Churches are drifting from their moorings, and that there is danger ahead. Pastors should be prepared to deal intelligently and wisely with such cases.

One reason why Hebrew scholarship does not attain very remarkable prominence in the churches generally is the late period in student life at which the work is commenced. Take an illustrative case. A young man completes his curriculum in Arts and enters the Theological Seminary ignorant of the Hebrew alphabet. He thus commences the study of this unknown tongue at the beginning of his theological course. Pressed with other studies, he cannot devote sufficient time to the thorough mastery of grammatical forms. He tires of the drill in beggarly elements. The study becomes irksome. Only a sense of duty urges him on. When licensed to preach, he has acquired a knowledge barely sufficient to carry him through the prescribed examination. Glad that he has been emancipated from the house of bondage where he fancies,—it is only a fancy of course,—that he has been compelled to make brick without straw, he may be tempted either to throw aside his Hebrew plant or to sell out to a successor. It may be said, however, that such a case has been selected from the extreme left. Well, let it be so. This at least is true, that the average student during his theological curriculum does not acquire such a familiarity with the Hebrew Scriptures as to read them with ease and comfort, but attains this ability only after for a considerable period carrying out the motto, *Nulla dies sine capite*. Exceptional cases occur. Now and then a student of rare aptitude for the acquisition of language falls in love with Hebrew at first sight, and when taken on trial for license is prepared to read *ad aperturam libri*. Teachers of Hebrew in Theological Seminaries maintain that, to impart such a knowledge as the times require, a longer period of study is necessary, and with united voice they advocate attendance upon Hebrew classes for at least one term as a requisite for admittance to the study of theology. The Churches generally adopt this view. Both in Britain and the United States, efforts are being made to raise the standard of Hebrew scholarship. The Canada Presbyterian Church enacts that "all students admitted to theology must have an elementary knowledge of Hebrew." Institutions which give an Art course should, for the last term at least, make Hebrew an elective, so that students having the ministry in view might graduate with the equipment necessary for entering upon their professional studies. Where, in addition to the

Digitized by Google

ordinary Art course a term or two of Hebrew can be taken, so much the better, but when circumstances do not admit of this extension of the Art course, let Hebrew be preferred to some other branch which for the theologian is of less practical utility. Students who have not thus an opportunity of acquiring a preliminary knowledge of Hebrew may in six months with the admirable helps now available qualify themselves by private study. In Germany which produces such eminent Hebraists, the language is taught in the gymnasium. Lads learn it as they learn Latin and Greek. The student of theology commences his professional studies prepared to take notes of lectures of Old Testament exegesis or Israelitish history, even although he listens to prelections bristling with Hebrew quotations. The professor cites Hebrew as he cites Greek, and in ordinary cases never thinks of stopping to mention the root, the tense or the construction. Not until Theological Seminaries in other lands insist upon at least one year's honest work at the language, as a term of admission, can they expect to send out men fully qualified to grapple with those difficult biblical questions which from time to time press for a solution.

That countries outside of Germany can produce Hebraists is evident from the history of the past. England can boast of John Lightfoot who was so skilled in Mishna and Gemara that he might well have been taken for a Jewish Rabbi in English guise. His writings which are monuments of great industry are still regarded as a thesaurus of Hebrew lore. Scotland, too, had men who did respectable work. Sometimes, quarters the most unlikely furnished specimens of commendable scholarship. Who would have supposed that good old Thomas Boston, the author of the *Fourfold State*, should have written a treatise on the Hebrew accents, one which has received honorable mention by the eminent critic Mill? It may not be generally known that America itself in olden time gave prominence to this language in a liberal education. At Harvard College, for example, one of the qualifications for graduation was ability to render the original of the Old Testament into Latin. At morning prayers all the Senior students were required to read a verse out of the Old Testament from Hebrew into Greek,—a task which if now enforced would spoil the breakfast of even many a theologian. Orations in Hebrew were delivered at commencement. The times however became degenerate, and the year 1817 heard the last of these orations which was received by the audience with roars of laughter. Edward Everett relates that a fellow student was once unexpectedly called upon to recite from the Hebrew

Digitized by Google

Psalter, and being unprepared availed himself of the help of a Latin translation in a parallel column; but, alas! he began at the wrong line, and the Psalm was unintentionally thrown upon the bed of Procrustes, there was a misfit all the way down, and the last verse was left untranslated, or, to carry out the figure, had to be lopped off. Evidently Harvard was in dangerous proximity to these latter days. The professor to whom we are indebted for the above, after remarking that the main reason why Hebrew at one time received such attention in an Art course was that many regarded it as the primitive dialect of mankind and as the one which saints will use in heaven,—adds that no language is now held in less esteem, that from being greatly over-rated, it is now greatly under-rated, and that there are those who would endorse the sentiment that in college life it is more important to know slang than Hebrew.

All in all, however, the state of the present as well as the history of the past justifies the belief that Hebrew learning need not always be regarded as making its home in Germany. England is just now producing some eminent Hebraists. Works in Old Testament exegesis furnish proof. Take, for example, Cheyne's commentary on Isaiah. Farther proof is supplied by the recent appearance of treatises which have extorted praise from the highest quarters. Driver has published a work on the Hebrew Tense which Delitzsch recommends as *the* work on a confessedly difficult topic. Still later, Wickes has issued a treatise on the accentuation of the so-called poetical books, which even German authorities say is the best on the subject. Scotland, a few years ago, had its "Rabbi" Duncan of Edinburgh, and now has as his successor Professor Davidson whose "Introductory Grammar" is regarded by many as the most valuable of its kind that has been published, and is used far and wide. The universities have very respectable men in the Chair of Hebrew. The General Assembly of the Church of Scotland at the meeting in 1871 enacted that, "in and after the year 1872, the elements of Hebrew Grammar shall be included among the subjects of examination for students about to enter the Divinity Hall,"—an enactment which by no means has proved to be a dead letter. Glancing at the present condition of Hebrew studies in America, the outlook is most hopeful. The Theological Seminaries devote the bulk of the Junior year to thorough drill in the elements of the language, and assign to Hebrew exegesis an important position in the subsequent part of the undergraduate course. We have teachers of Hebrew who occupy a front rank. The Review articles on the

Digitized by Google

theories of the new critical school are creditable to American scholarship. Our studies and printing-presses are busy, and compel the respectful attention of continental orientalists. "The American Institute of Hebrew"—the projectors will pardon the reference—is the outcome of a felt need, and, though of recent date, is, in its four departments, already affording a wholesome stimulus to Hebrew learning. In the olden time certain scholars were so enamored of the language that one named a work on Hebrew grammar *A Garden Bed of Spices*, and another published a treatise on *The Delights of Hebrew Philology*. The progress made by cis-Atlantic scholarship during the last quarter of a century warrants the hope that ere long we shall see many who have attained the sublime height of calling the study of Hebrew *a luxury*.

But why should a knowledge of this tongue be confined to theological students and christian ministers? Why should not our intelligent lawyers, physicians, merchants, mechanics and farmers acquire at least a knowledge sufficient to spell their way through any verse, the literal meaning of which it might be desirable to know? Such a knowledge they could acquire in less than six months by devoting to the study an hour a day. The difficulty of gaining a fair acquaintance with the language has been exaggerated. The inflexions are simple, the syntax is not involved, and the vocabulary is comparatively limited. Jerome when well advanced in middle life commenced the study of the language, and in the course of years became a profound Hebraist. While few would measure their power of application with this eminent scholar, none need despair of being rewarded with fair success as the result of even one year's study. Such a knowledge, while furnishing important aid to Sabbath-school teachers and to others engaged in similar work, would be a source of pleasure and instruction to all who love the sacred oracles. In a year or two the revised version of the Hebrew Scriptures will be in our hands, and who would not be able to form an opinion of the revision and to pronounce correctly upon the criticisms to which it shall be subjected. Notable examples are on record of Hebraists rising from the ranks of laymen. Milton gave daily attendance to Hebrew, and his conceptions and style bear record to the benefit of the study. Coleridge carefully read several verses every day. The Honorable Robert Lowe of England, a scholar as well as a statesman, bears testimony to the value of Hebrew in the following terms: "There is one language which, I think it is a great pity, is almost entirely excluded from school education in England, I

Digitized by Google

mean the Hebrew. I hope to see the day when in our schools there will at any rate be an option for the study of Hebrew." Such examples and such a testimony as the preceding should have weight.

It would be an insult to the intelligence of thoughtful christians to suppose that even one regards a knowledge of Hebrew as a road to heterodoxy or as a drawback to piety,—who thinks that it tends to rationalistic theories, and begets the habit of dealing with the outward letter of the word to the neglect of the spirit. Should there be such an one we would ask him, Was this the effect which a knowledge of the sacred languages had upon the Reformers, and upon the godly men whose names have adorned the annals of the Church down to the present time? We would ask him to look at the Hebrew Bible of the sainted William Chalmers Burns which lies as an inspiration upon the table of the Hebrew class room of one of our colleges. Every leaf of this volume, some of them almost worn through, bears evidence of profound study. We would ask the objector to remember that Robert Murray McCheyne, James Hamilton, Andrew Bonar, and others of a school which some would call pietistic, delighted when together in examining the structure of some Hebrew Psalm, or in searching out the meaning of one of the Hebrew Prophets. Who will say that either their heart or their head, their piety or their orthodoxy, was the worse of the study? No, the Bible has nothing to fear from the study of Hebrew, nor from even the freest and fullest discussion of the new critical theories. It courts the light. The Bible has encountered many a shock but it is still the Bible,—the Bible, too, never more read than at present, never more studied, never more widely circulated, never more potent in asserting its saving efficacy among the nations of the earth. The solitary rock which in quiet strength has for ages reared its head above ocean depths may be assailed by the hurricane, the waves swung on by the tempest may surge and roar around and over it till the very summit seems to have gone down in the sea, but when the storm has passed and the mists have cleared, the rock is still there,—washed, indeed, it may be, and all the better for being washed from the barnacles, and sea-weed and debris which have clung to its sides, but still firm and during as the everlasting hills. So is it with the Word of God. It has emerged from every trial not only safe, but with more attention turned to its neglected parts, with better understood and more clearly defined doctrines, with a firmer hold upon thoughtful minds, and if possible with a brighter prospect than ever.

Digitized by Google

Another class of persons, besides those already mentioned, might do good work in Hebraistic studies. Ladies of cultured minds might easily increase their intellectual adornments by an acquisition of this language. This path has not been altogether untrodden. Hear for example what the eminent Hebrew and Aramaic scholar Etheridge says concerning his daughter who, noted for an almost ideal beauty of person and for the graces of a cultivated intellect and a sanctified soul, died at the early age of twenty. "My daughter began to learn Hebrew when five years of age, and that more in the way of a little pleasant occasional pastime, than as a task; and this practice persevered in with the lapse of months and years, gave her, as she almost insensibly, and yet rapidly, acquired the language, the ability to read the Word of God in that form in which He first gave it to mankind; and much of the solidity and strength of her character, and her just conceptions of divine truth may be clearly traced to this circumstance of her life." Then, in speaking of Hebrew as a study, he says; "It is neither a difficult study, nor an expensive one; and, as a constituent in the education of young ladies, it would be attended not only by the benefits I have named, but by the intellectual advantage of enlarging the acquaintance with the laws of thought and language." As one result of the revival of Hebrew learning which is spreading through the Churches, some would fain hope that Etheridge's views shall ultimately become popular, and that young ladies shall be found who can read the Pentateuch in the original as easily as translate a French novel, and who can chant a Hebrew Psalm as well as tastefully render the creations of Beethoven and Mendelsohn. That the grand old language shall ever thus attain a second golden age, it is perhaps too much to expect; but the hope is surely well founded that, in the no distant future, students shall enter our Theological Seminaries prepared at once to leave behind first principles and to go on to perfection, and that, when their term of study is completed, they shall bear testimony to their accomplishments as Hebraists by nerve in their style, grandeur in their conceptions, breadth in their views, and freshness and fulness in their Old Testament expositions.

Digitized by Google

The Society of The American Institute of Hebrew.

1. OBJECTS.

THE various objects which this Society has in view, and for which it has been founded may be stated briefly as follows:—

First.—To awaken, if possible, a more general interest among clergymen and laymen in the critical study of the Hebrew language and the Old Testament.

Second.—To associate all who desire to carry on such study, in order that they may have that aid and stimulus which can only be obtained from an organized and systematic plan of work.

Third.—To furnish *Instruction in Hebrew* for those, who, for various reasons, have not been and are not able to avail themselves of the opportunities provided for such instruction in Colleges and Theological Seminaries.

Fourth.—To assist those who have already given some attention to the study of Hebrew, but, for a variety of causes, have failed to keep their knowledge of the language *fresh*.

Fifth.—To afford an opportunity of study during the summer to those who desire a knowledge of the language, or who wish to keep up an acquaintance with it already formed, but have no time to carry on such work during the year.

Sixth.—To publish articles and papers written by eminent scholars in Europe and America, upon subjects in Old Testament Literature and Interpretation, and to furnish a medium of discussion in which the latest phases of opinion, and the newest results of research may be made known.

Seventh.—To furnish, free of charge, information as to the price, size, publisher, value, etc., of books relating to the Old Testament, and to the Hebrew or related languages.

Eighth.—To sell, *at a price within the reach of all*, the books of American, English, German and French publishers, which are recognized as of value in this department of study.

Ninth.—To publish from time to time books of such a character as will assist in the better knowledge of Hebrew and the Old Testament.

Tenth.—To found a Circulating Library of Semitic and Old Testament Literature for the use of the members of the Institute.

2. THE ORGANIZATION.

THE Society is organized in accordance with the laws of the State of Illinois. It consists of one thousand shares, which are held by about one hundred and twenty-five clergymen, and laymen, representative men of nearly every evangelical denomination. By these shareholders there are elected each year a President, two Vice Presidents, a Secretary and Treasurer, and sixteen Trustees, to whom is committed the management of the affairs of the Society. For the current year the following officers have been elected:

Digitized by Google

OFFICERS.

WILLIAM R. HARPER, Ph. D.,	*President.*
BENJAMIN DOUGLASS, Esq., F. O. MARSH,	*Vice Presidents.*
GEORGE S. GOODSPEED,	*Sec'y and Treasurer.*

TRUSTEES.

Rev. T. B. ARNOLD,	Chicago, Ill.
Rev. C. R. BROWN,	Franklin Falls, N. H.
Prof. S. BURNHAM,	Hamilton, N. Y.
Rev. W. T. BURNS,	Lynn, Mass.
EZRA CRANDALL,	Milton, Wis.
Dr. W. H. DOANE,	Cincinnati, Ohio.
Rev. C. R. B. DODGE,	Middleton, N. S.
Rev. T. W. GOODSPEED, D. D.,	Morgan Park, Ill.
Rev. W. W. LOVEJOY,	Ironton, Ohio.
Rev. JOHN MORLEY,	Winona, Minn.
Rev. G. W. NORTHRUP, D. D.,	Morgan Park, Ill.
JOHN A. REICHELT,	Chicago, Ill.
Rev. E. C. SPINNEY,	Burlington, Iowa.
E. M. THRESHER,	Dayton, Ohio.
G. J. TITUS,	Chicago, Ill.
J. M. WALLACE,	Chicago, Ill.

3. DEPARTMENTS.

To carry on the work to the best advantage, it has been organized into four distinct departments:—

1. **The Hebrew Correspondence School,** the members of which receive instruction in Hebrew, weekly, by correspondence. *Within two years* the "Hebrew Correspondence Club," which began work Feb. 14th, 1881, with forty members, has grown into *The Hebrew Correspondence School*, with its four Courses, and over five hundred members. The plan is no longer an experiment. What seemed to many to be utterly impracticable, viz: to teach Hebrew *by correspondence* to those who were entirely ignorant of the language, has been shown to be a comparatively "easy" matter, at least in the case of the one hundred and fifty beginners now at work. There are but few States, and, indeed, but few Countries, in which members do not reside, and there is not an evangelical denomination in the country unrepresented.

2. **The Hebrew Summer School,** the members of which receive instruction during the Summer in the Hebrew language, in the cognate languages, and in the Old Testament. *Within two years* this School has come to be recognized as a summer resort where one may spend his vacation with very great profit. From a Winter School with two classes and twelve members, it has grown to be a Summer School with, last year, eight classes and seventy members. In arranging for the coming summer (July 2nd—30th), provision will be made for twelve classes and one hundred and twenty-five members. The faculty will include six instructors, and four special lecturers; among the latter will be Prof. William Henry Green, D. D., of Princeton, and Prof. Howard Osgood, D. D., of Rochester.

Digitized by Google

3. The Hebrew Student, a monthly journal in the interests of Old Testament Literature and Interpretation. Only ten numbers of this journal have been issued, yet it is recognized by the press of all denominations as a periodical worthy of general support. It numbers among its contributors the leading writers and thinkers, in this department of study, both in the old world and in the new.

4. The Hebrew Book Exchange, which responds daily to inquiries for information concerning the author, edition, subject, price and *value* of this or that book, and is the means of placing in the libraries of pastors, teachers, and educational institutions many books relating to the Old Testament, which would not otherwise find their way into these libraries. It is also in possession of a complete outfit for printing English, Hebrew and Greek, and arrangements are already in progress for the purchase of Syriac, Arabic, Samaritan and Rabbinical Hebrew type. It has already commenced the work of publishing and no long time will elapse, it is believed, before it will be in a position to place before the ministerial public several series of volumes on subjects relating to the Old Testament, books of great value, which, perhaps, no other publishing house would feel warranted in issuing. In addition to this, it may be stated that The Hebrew Book Exchange has already laid the foundation of a *Circulating Library of Semitic Literature*, which shall be at the service of every member of the Institute of Hebrew.

4. MEMBERSHIP.

Those who own *shares* in the Society are termed, not members, but *shareholders*. Those who study in one of the Schools are called members of that particular School, whether it be the Correspondence School or the Summer School. To be distinguished, however, from the shareholders, and from the members of the Schools are the *Members of the Society:*—

1. The subscription of *annual* members of the Society is *ten dollars;* that of life members, *one hundred dollars.*

2. Each member of the Society is entitled:—
   (1) to the privilege of naming a person, other than himself, who shall receive, *free of charge*, instruction in The Hebrew Correspondence School;
   (2) to a copy, by mail, of each number of the Society's Journal;
   (3) to a copy, by mail, of each publication of the Institute, issued during the year or years of his membership;
   (4) to a free use of the Institute's Library.

3. Forms of application for membership in the Society will be forwarded to any address upon application.

Digitized by Google

The Hebrew Correspondence School.

1. The Aim.—The Hebrew Correspondence School is intended to render assistance to those who, for various reasons, are unable to avail themselves of the instruction in Hebrew, which is furnished in Colleges and Theological Seminaries. It is not presumed that instruction by correspondence is superior to oral instruction; but the fact in the case is, that oral instruction can be obtained by only a small number, comparatively, of those who desire a knowledge of Hebrew, and, indeed, by these for but a comparatively short time. It is sought, therefore, in the institution of this School, (1) to give to those who in no other way could obtain it, an opportunity for taking up the study from the beginning, and for carrying it on under careful guidance, until they are sufficiently advanced to pursue it on their own account; and, (2) to render assistance to those who may already have made some progress in the language, but desire the aid and stimulus of an organized course of study in the further prosecution of such work. The several courses are arranged to meet the wants of busy men, to render the time given to the study strictly helpful to the regular work of pastors and teachers, and to spare them much labor with lexicon and grammar.

2. The Plan.—A printed lesson-paper is mailed to the student each week. This lesson-paper assigns the tasks which are to be performed, furnishes assistance and suggestions, and contains questions on the lesson, thus guiding the work of the student as though he were in the recitation-room. Every week the pupil mails to the Instructor a *recitation-paper*, on which he has written out (1) the tasks assigned in the printed lesson; (2) the answers to such questions as may be asked therein, and (3) any questions or difficulties which may have occurred to him in the study of the lesson. This recitation-paper is promptly returned with the errors in it corrected, and with such suggestions as it may be thought best to offer. In this manner each lesson in the course is studied and the results of the study submitted to the Instructor for correction, criticism, and suggestion. It cannot be doubted that the profit to be derived from such work is second only to that which is received from actual contact with the living teacher.

3. The Method.—The method of instruction employed in the lessons is largely the *inductive*,—a method which experience has shown to be the simplest and most attractive as well as the most thorough and efficient. The facts of the language are *first* mastered, and then the principles which these facts teach. By this method there is maintained an equally critical standard of scholarship, and at the same time there is acquired a greater familiarity with the Hebrew text, and a greater facility in rapid translation. The idea, so prevalent, that the Hebrew is a most difficult language to learn, is entirely wrong. It can be learned in one-half the time necessary to obtain a knowledge of Latin or Greek. Nor is it the dry and uninteresting study, which so many imagine it to be. Whatever of dullness there is in it may well be attributed to the dryness of the instructor, the unreasonableness of the method, or the lack of application on the part of the pupil.

Digitized by Google

4. The Courses of Instruction.—Four distinct Courses of Instruction have been organized. These are named, for convenience: Elementary, Intermediate, Progressive, Advanced. Each Course (except the Advanced, for which see below) consists of *forty lessons*, and, unless a special arrangement is made, one lesson is to be taken each week.

1. THE ELEMENTARY COURSE.

1. *For whom intended.* The **Elementary Course** is intended chiefly for those who have never studied Hebrew. It is, however, pursued also by quite a number who have, at one time or another, paid some attention to the language, but feel that, in order to make any real progress, it is better for them to lay the foundation anew.

2. *The Work.* The work of this Course is as follows:

(1) The thorough mastery of the Hebrew of the first four chapters of Genesis.

(2) The study of the most important principles of the language, *in connection with these four chapters.*

(3) The mastery of these principles as systematized and arranged in the grammar.

(4) The memorizing of those Hebrew words which occur above two hundred times,—in all about *two hundred.*

(5) The critical translation and word-analysis of the fifth and sixth chapters of Genesis.

3. *The Lesson-paper.* Each Lesson-paper consists of four printed pages of Notes, Suggestions and Questions, including (1) A Review-lesson; (2) Grammatical Notes on a few verses; (3) Observations; (4) Grammar-lesson; (5) Word-lesson; (6) Verses to be memorized; (7) Recitation-lesson. Questions of Syntax, Lexicographical Notes and Reading unpointed Hebrew are introduced as often as it is deemed wise.

2. THE INTERMEDIATE COURSE.

1. *For whom intended.* Many ministers, once proficient in Hebrew, have grown so "rusty" that all their former acquaintance with the language seems to have forsaken them. They are not able to undertake the work of the Progressive Course, nor does it seem best for them to enter the Elementary Course. For these, as well as for those who have completed the Elementary Course, there has been arranged the **Intermediate Course.**

2. *The Work.* The work of this Course is as follows:

(1) The critical study and translation of Genesis I–XX.

(2) The study of the most important principles of the grammar,—the amount furnished in the Principal's "Elements of Hebrew."

(3) The inductive study of the most common principles of Syntax, in connection with the subject-matter translated.

(4) The memorizing of the verbs which occur 50–200 times, and of the nouns which occur 100–200 times,—in all about *two hundred and fifty words.*

(5) The memorizing of one or two verses of a familiar chapter each week.

3. *The Lesson-paper.* Each Lesson-paper consists of four printed pages of Notes, Suggestions and Questions, including (1) Inductive Notes, based on the

Digitized by Google

passage translated; (2) Grammatical Notes upon the passage translated, with references to the Principal's "Elements of Hebrew;" (3) Principles of Syntax; (4) Lexicographical Notes; (5) Grammar-lesson; (6) Word-lesson, in the Principal's "Hebrew Vocabularies;" (7) Verses to be memorized, e. g., in Exodus I, or XX; (8) Recitation-lesson.

3. THE PROGRESSIVE COURSE.

1. *For whom intended.* Besides furnishing an opportunity for those who have finished the work of the preceding courses to continue their study, the **Progressive Course** is intended to meet the wants of a large number of ministers who have a fair knowledge of the language, but desire the help and stimulus of an organized course of study, in prosecuting their work still further.

2. *The Work.* The work of this Course is as follows:

(1) The critical translation and study of Exodus I–XXIV.

(2) The examination of questions of Geography, Archæology, Exegesis, etc., which arise in the study of these chapters.

(3) The study of the grammar in its details, Gesenius and Green being used as text-books.

(4) The memorizing of the verbs which occur 25–50 times, and of the nouns which occur 50–100 times,—in all about *three hundred words.*

(5) The memorizing of one or two verses of a familiar Psalm, each week.

3. *The Lesson-paper.* Each Lesson-paper consists of four printed pages of Notes, Suggestions and Questions, including (1) Inductive Notes, based upon the passage translated; (2) Grammatical Notes on the passage translated, with references to the Principal's "Elements of Hebrew," to Gesenius' (Mitchell's Davies') and Green's Hebrew grammars; (3) Principles of Syntax; (4) Lexicographical Notes; (5) General Questions on Geographical, Archæological and Exegetical points which come up in the lesson; (6) Verses to be memorized; (7) Grammar-lesson; (8) Recitation-lesson.

4. THE ADVANCED COURSE.

1. *Time.*—This Course will not begin until January 1st, 1884. The delay is occasioned by the great amount of work connected with the preparation of text-books for the other Courses.

2. *The Work.*—As nearly as it is possible to announce it so long beforehand, the work will be as follows:

(1) The exegetical study of Isaiah XL–LXVI.

(2) The study of the "Principles of Hermeneutics" in connection with the subject-matter above mentioned.

(3) The study of Hebrew Syntax by an Inductive Method.

(4) The study of Hebrew Poetry.

(5) The examination of synonymous words and phrases.

5. **Books.**—The books required in the several Courses will be as follows:

1. *For the Elementary Course:* (1) "A Hebrew Manual," containing (*a*) the Hebrew text of Genesis I–VI, and (*b*) a literal translation of chapters I–IV together with (*c*) the Hebrew text of Genesis I–IV unpointed, and (*d*) a complete vocabulary

Digitized by Google

of the words occurring in Genesis I–VI. Price $1.00. (2) "Elements of Hebrew by an Inductive Method." Third edition. Price $2.00. (3) "Hebrew Vocabularies," containing the words which occur most frequently (25–5000 times) arranged in lists according to the frequency of occurrence: e. g. List I. those which occur 500–5000 times; List II. those which occur 300–500 times, etc.; together with Lists of all Strong, Guttural, Contracted and Quiescent verbs occurring 25–5000 times, and Lists of Prepositions, Adverbs, etc., etc. Price $1.25. [These books have been prepared by Prof. Harper expressly for the Hebrew Correspondence School, and can be obtained from The Hebrew Book Exchange.]

2. *For the Intermediate Course:* (1) Hebrew Bible, ($2.25) or Baer & Delitzsch's Genesis (50 cents); (2) "Elements of Hebrew by an Inductive Method;" (3) Hebrew Lexicon, Gesenius' ($4.50), or Mitchell's Davies' ($3.25); (4) "Hebrew Vocabularies."

3. *For the Progressive Course:* (1) Hebrew Bible, ($2.25); (2) "Elements of Hebrew by an Inductive Method;" (3) Gesenius' Mitchell's Davies' Grammar ($2.25), or Green's Grammar, ($2.60); (4) Hebrew Lexicon (see above); (5) "Hebrew Vocabularies."

4. *For the Advanced Course:* The books needed for this Course will be announced later.

6. Tuition.—The tuition-fee for instruction and lesson-papers is placed at $10.00 per year. It is understood that one Course will be completed by the student each year. Should he, *from the beginning*, prefer to take the lessons at the rate of one in two weeks, this will be permitted, and his fee will be in proportion. It is supposed, however, that since the Course consists of only forty lessons, while there are fifty-two weeks in the year, it will be possible in most cases for the members to finish the Course in *one* year.

7. The Chautauqua School of Theology.—The Principal of *The Hebrew Correspondence School* being likewise Dean of the Department of Hebrew and Old Testament Literature in the Chautauqua School of Theology, members of the latter School who study in the department of Hebrew, do their work according to the plans and methods announced above.

8. Certificate.—At the end of each course, those who have completed the work of that Course will receive a *Certificate* to that effect. To those who have completed the Advanced Course there will be given a *Diploma*.

9. Questions.—In considering whether or not to take up this work, one will be confronted, perhaps, by the following questions:

(1) Do I need the knowledge which such work will give me?

(2) Do I need the incentive and stimulus which this *plan* will furnish?

(3) Can satisfactory work be done in this manner?

(4) Can I find time for such work?

In reply, we may be permitted to say briefly:—

1. "How can you endure to have one say—'there goes an ambassador who cannot read a word of the commission and instructions of his prince! There is a spiritual doctor that cannot read a line of his supreme Physician's prescription! There is a teacher of the divine law that knows nothing but what other people tell him of the original statutes of heaven?'" "A clear and profound knowledge

Digitized by Google

of a religion cannot be obtained except through the language in which the sacred books of that religion are written."

2. It is the duty of every man called to a given work to avail himself of all legitimate helps and incentives in the doing of that work. Men are, by nature, sluggish, and it is only when one places before him a regular and systematic task, that he succeeds in accomplishing what he might be expected to accomplish.

3. The testimony of five hundred men, among the most prominent pastors and teachers in the country, is to the effect that *by this plan* work is being done in a most satisfactory manner.

4. It is wrong to ask whether one can *find* time. *Take* it, and omit something else. In the end, it will be found that *taking* time for this work is *saving* time for other work.

Digitized by Google

The Hebrew Summer School.

1. The Aim.—The Hebrew Summer School is primarily intended to supplement the work of The Hebrew Correspondence School. Many who are members of the latter feel the need of strengthening their grasp upon the language by a term of work under the personal drill of a teacher. Many others feel that the pressure of external work prevents them from devoting as long a time to the study of the language as is required in The Correspondence School. For such persons The Summer School, with its four weeks of continuous daily work, offers an equivalent for an entire year in The Correspondence School. There is also another class of students for whom The Summer School is designed: men who desire an acquaintance with Hebrew, but have not the time during the year to engage in the work of The Correspondence School. These find an opportunity here to obtain instruction during the summer.

2. The Features.—It is desirable, perhaps, to call attention to what may be regarded as the features of the School.—These are:

1) The almost exclusive use of the *Inductive Method* in imparting instruction, as a consequence of which more work is accomplished, *and just as thoroughly*, while the tasks assigned are never regarded as burdensome.

2) The importance attached to the memorizing of those words which are of most frequent occurrence. There seems to be no good reason why, in a language like the Hebrew, every student should not put himself in possession of a vocabulary which will enable him to read his text with little or no trouble. The fact that in Hebrew there are only about one thousand words which occur over twenty-five times makes the task in this case a comparatively easy one.

3) The particular attention which is paid to translating *at sight*. Educators now regard this exercise as an essential part of linguistic training. Very little of it has been done in theological seminaries. It is the experience of all who have tried it, that no exercise is so helpful in giving one a general familiarity with the language.

3. The Last Session.—The following statement may be found of interest:

1) *The Members.*—At the second session of the Hebrew Summer School, held at Morgan Park, July 11th—Aug. 19th, there were present *sixty* regular members, besides several who, for various reasons, were not so identified with the School as to be counted full members. Over *one hundred* had engaged accommodations, and would have been present, had not the announcement been made three months beforehand that there was room for no more.

Of the sixty actual members, three were ladies, the remainder, gentlemen. The number included Baptists, Methodists, Presbyterians, United Presbyterians, Episcopalians, Reformed Episcopalians, Congregationalists, O. S. Presbyterians, and Seventh Day Baptists. Of the sixty, thirty-five were pastors, fifteen, students of divinity, and seven, teachers. Thirty-three Colleges and Universities were represented, and twelve Divinity Schools. The members of the School represented

Digitized by Google

seventeen States and Countries: California, Illinois, Indiana, Iowa, Maine, Massachusetts, Michigan, Mississippi, Missouri, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Wisconsin, Nova Scotia, and Prince Edward Island. Of the sixty members, fifty-three had enjoyed college training, and forty-four were graduates or members of theological seminaries. The average age of the students was thirty-three years.

2) *The Work.—The Beginners' Class*, numbering sixteen, made fifty-four recitations, in the course of which they (1) committed to memory the first chapter of Gen., (2) translated critically Gen. II–XII, (3) did a little extempore translation, in I Samuel and the Psalms, (4) memorized three hundred words, and (5) learned the essentials of the Grammar, with the exception of a portion of the noun. During the last week some attention was given to extempore reading, and the class performed the work with remarkable ease. This was the work of the *first* section; the second section did not do quite so much.

The Reviewers' Class was divided into three sections. The first (1) committed the first four chapters of Genesis, (2) read critically, Genesis V–XVII, and (3) studied Gesenius' Grammar, taking up in a most thorough manner the verb and the noun. The second and third sections did practically the same work; they (1) committed Gen. I, (2) read critically Gen. II–XIV, (3) memorized three hundred words, (4) read extempore the Books of I Sam. and Ruth, (5) reviewed the essentials of the Grammar. The members of this class in nearly every case did also the work of one or both of the upper clases.

The Extempore Class was engaged three hours every day. The first section read Genesis, Exodus, I–XX, Deuteronomy I–XII, Joshua, I–XIV, Judges, I Samuel, II Samuel, Hosea, eighty-one Psalms, Proverbs, Ruth, Lamentations, Ecclesiastes, Esther and Nehemiah. In addition to this they prepared each day for recitation *fifty Hebrew words*, in all nearly twelve hundred words. The *second* section did about two-thirds of the work done by the first section. The whole number of pages, nearly five hundred, was read in eighty hours, making an average of six pages an hour. Genesis, eighty-eight pages, was read in thirteen hours.

The Exegetical Class.—This class was made up of members from the other classes. One hour a day was spent in the recitation-room. The Prophecy of Nahum was studied critically and exegetically. With this prophecy as a basis of study, many of the most important general questions relating to Introduction and Interpretation were discussed.

Especial attention was given to the pronunciation of the Hebrew. Every class, from the lowest to the highest, received constant and continuous drill in this particular.

The Lectures.—One of the most interesting features of the work was the Lecture Course. Each afternoon at four o'clock, the School assembled in the Library and listened to the discussion of important subjects, relating chiefly to the Old Testament, by distinguished scholars and ministers.

4. Regular Classes.—The classification will differ slightly from that which was adopted last year. There will be, as before, *four classes*, but they will be named (1) Elementary, (2) Intermediate, (3) Progressive, (4) Advanced.

1) *The Elementary Class* will do substantially the same work as was done by

Digitized by Google

the Class of Beginners, last summer. It will include (1) the memorizing of two or three chapters of Genesis, in connection with which (2) the most common principles of the language will be studied inductively; meanwhile (3) those words of most frequent occurrence (e. g., those which appear 100—5000 times) will be learned, and (4) by exercises in extempore translation, these will be thoroughly fastened; and then (5) the principles which have become familiar, as they come up in the chapters memorized, will be systematized and learned, and (6) *applied* by means of careful analytical work in Genesis IV–XII. Four weeks of continuous, earnest and enthusiastic work by these methods, accomplish far more than one can easily appreciate.

2) *The Intermediate Class* will cover about the same ground as that gone over by last year's Reviewer's Class. This class gives those who have once studied Hebrew, but who have lost nearly all the knowledge of the language, which they had acquired, an opportunity to begin *de novo*. The daily drill (1) in memorizing verses, (2) in discovering the principles contained in words which have become familiar, (3) in systematizing these principles, (4) in applying them still further in the way of word-analysis, (5) in critical translation, (6) in word memorizing (words occurring 50—100 times) and (7) in extempore translation (see below),—all this constitutes a course of study eminently adapted to the needs of many clergymen.

3) *The Progressive Class* is intended for those who have a fair knowledge of the elements of the language, and wish to enter, more in detail, into the minutiæ of the Grammar. Gesenius' (Mitchell's Davies') Grammar will be used as a text-book, and especial attention will be given (1) to the Hebrew vowel-system, (2) to the accents, and (3) to the formation of nouns. Such work as this, together with the memorizing of those words which occur 25—50 times, will occupy one recitation each day. In addition to this, however, the class will spend one hour each day in the critical and exegetical study of the Book of Jonah, for particulars of which see below.

4) *The Advanced Class* will study Hebrew Syntax inductively, from sheets furnished by the Instructor. Mueller's *Hebrew Syntax*, Ewald's *Hebrew Syntax*, and Driver's *Use of the Tenses in Hebrew*, will be used for reference. Particular attention will be paid to the subject of the Tenses. The study of synonymous words and phrases constitute an important part of the work. This Class will also take up for critical examination and exegetical study the Book of Jonah, in connection with which the most important general questions of Introduction and Hermeneutics will be discussed. In this work the members of the Progressive and Advanced Classes will join.

5. Extempore Classes.—For the work of pronouncing Hebrew, and the translating at sight, each member of the School will be assigned to one of four so-called Extempore Classes. The assignment is made upon the basis of the number of words with which each person is familiar. Each Class will spend two hours a day under the immediate charge of an instructor.

1) *The first Extempore Class* will include those who work in the Elementary Class. During the first two weeks this time will be given exclusively to pronunciation. At the end of this time the class will be in a condition to read *at sight* some of the more easy historical portions and Psalms.

Digitized by Google

2) *The second Extempore Class* will be made up of those who have at command a vocabulary of *two hundred* words. This class will read I Samuel, II Samuel, and Ruth.

3) *The third Extempore Class* will be made up of those who have at command *five hundred* words. This class will read Genesis, Exodus I-XX, Deut. I-XII, Joshua I-XIV, Judges, I Samuel, II Samuel, Ruth.

4) *The fourth Extempore Class* will be made up of those who have at command a vocabulary of *one thousand* words. This class will read I Kings, II Kings, the Psalms, Proverbs, Ecclesiastes, Esther and Nehemiah.

In connection with each exercise time will be taken (1) for a review of the "Vocabularies," and (2) for pronouncing aloud the Hebrew text.

6. Special Classes.—Should there be a sufficient number to justify the additional labor, special classes will be organized as follows:—

1) *For the translation of English into Hebrew.* The passages for translation will be selected partly from the New Testament, partly from the Authorized Version of the Old Testament, and partly from outside sources. In the first case, the translation, when made, will be compared with that of Delitzsch, and in the second case with the original.

2) *For Hebrew Conversation.* The first chapter of Genesis will form a basis on which questions will be asked, and answered by the class in Hebrew. No word of English will be employed in the exercise.

3) *For the more advanced study of Hebrew Grammar.* In this class Bickell's Outlines of Hebrew Grammar, translated by Dr. Samuel Ives Curtiss, Jr., will be used as a text-book.

4) *For the study of Chaldee or Syriac.* Instruction will be given by the Inductive method.

7. Recitations.—Each *regular* class will make two recitations a day (on Saturday, one). Each *extempore* class will read two hours a day. Each *special* class will make one recitation a day, except on Saturday.

8. Instructors.—The Principal of the School will be aided in the work by an able corps of assistants. Each class is assured of careful supervision and constant drill under the eyes of an experienced and competent teacher, acquainted and in sympathy with the aims and methods of the Principal. The names of the assistants will be announced later.

9. Lectures.—Additional instruction will be given by means of a course of lectures, given in part by the regular Instructors, and in part by special lecturers. These lectures will embrace a wide variety of subjects connected with the Old Testament. They cannot fail to be of great value to those who hear them. It is possible at this time to announce that Prof. William Henry Green, D. D., of Princeton Theological Seminary, expects to deliver several lectures on topics connected with the "Criticism and Interpretation of the Psalms"; that Prof. Howard Osgood, D. D., will deliver two lectures, one on "The Canon of the Old Testament", and a second on "The Text of the Old Testament"; that Rabbi B. Felsenthal will lecture on "The State of the Hebrew Language in the times of Jesus and the Apostles"; and that other lectures have already been arranged for, the subjects of which will be made known later.

Digitized by Google

10. Location.—The School holds its sessions at Morgan Park, Ill. This beautiful suburb is eight miles south of Chicago, on the Chicago, Rock-Island & Pacific R. R. Special commutation tickets, to Chicago and return, are issued to members of the School. All the advantages of the city are thus combined with the still greater advantages of the country. Pastors will find this suburb a delightful place to spend their vacation and will at the same time, receive the benefits to be derived from attending the School.

The Board of Trustees of the Chicago Baptist Union Theological Seminary kindly offer the use of their well-arranged and beautifully situated building at Morgan Park. Rooms are assigned in the order of application. Accommodations for sixty students are thus furnished. Other rooms may be engaged in the vicinity for those who may desire.

11. Time.—The third annual session will open July 2nd, 1883, at 10 A. M. Regular recitations will begin on the afternoon of the same day. The School will continue four weeks and will close July 30th, at 5 P. M. It is believed that many will feel able to undertake the work for *four weeks*, who would hesitate if the session were a longer one.

12. Expense.—The whole expense for those who apply in time to secure a room in the Seminary building, exclusive of washing, books, and light, will be *twenty dollars* for the four weeks. This includes a furnished room, boarding and incidental-fee. *No tuition-fee is charged.* In the case of those who prefer to board in a private family there will be an additional cost of from one dollar to two dollars per week. *In every case five dollars must be paid in advance when a room is engaged.*

13. In General.—

1) Books. All books that will be needed can be obtained after coming to the School.

2) The "School" combines all the advantages of a "Minister's Institute" with those of regular and systematic class-room drill.

3) It affords pastors an opportunity for doing that work in Hebrew which, as many of them feel, *ought to be done*, but for which they are unable to find time in the midst of their pastoral duties.

4) It is an exceedingly economical way of spending a vacation, the whole cost, outside of traveling expenses, being little more than thirty dollars.

Digitized by Google

The Hebrew Book Exchange.

Name.—It is necessary to remark, first of all, that the Hebrew Book Exchange is only in a very limited sense what its name strictly signifies,—an *Exchange*. Organized originally with that idea prominent, it so early came to fill a place and to undertake a business far wider and more important, that to afford a medium of exchange for Old Testament literature is now but one part, and a small one, of its functions. What is its latest phase and ultimate purpose will be considered in the following paragraph.

Aim.—When the Bible student sets himself to the investigation of any subject in his line of study, his first question is, Where can I get information on this subject? He searches all the means of investigation of which he has any knowledge and frequently,—how frequently experience is the best judge—gives up his search with only moderate success or utterly fails to get any satisfactory information. Supposing however that he learns in a general way that the knowledge sought may be found in an immense variety of works large and small, his next and equally important question is, What is the best book on this subject and what is its price? Cyclopedias and newspapers are useful in their way but their information is usually so general in its nature as to fail to give just the help needed. The average of *book reviews* are of an equally if not more uncertain value. Early in the history of The American Institute of Hebrew it was found that this need was especially felt in the department of the Old Testament. The Hebrew Book Exchange therefore undertook to meet the demand. And, moreover, inasmuch as in this work it is found necessary in so many cases not only to furnish an opinion concerning this or that book, but also to supply books relating to the Old Testament, and inasmuch as it is as legitimate and as important a part of the work of the *Hebrew movement*, represented by The American Institute of Hebrew, to encourage and influence the reading of books relating to the Old Testament, as to encourage and assist the study of the language in which the Old Testament is written,—in view of these facts *The Hebrew Book Exchange* is organized into four *Bureaus*, according as it proposes

1. To furnish information.
2. To supply literature.
3. To publish Hebrew and Semitic books.
4. To establish a Semitic Library.

1. THE BUREAU OF INFORMATION

Undertakes to answer questions concerning books relating directly or indirectly to the Old Testament, the Hebrew language, or the cognate languages,—questions as to price, size, publisher, date of publication, translation, and, so far as possible, worth. This Bureau of the *Exchange* is placed in the hands of able and competent men, in whose judgment the greatest confidence may be placed. These men have it in their power, when necessary, to consult specialists in the different subdivisions of this great department of study.

Digitized by Google

The Exchange does not pretend to be inspired with knowledge of the whole field which is included under Old Testament study. It is not encyclopedic. But possessing sources of information and means of knowledge which may not be in the hands of all it is often able to afford just the help needed in Bible study. The *Book Exchange* does not hesitate to confess its ignorance on occasion, but intends to prove itself increasingly useful every year of its history. Besides answering inquiries it proposes to furnish in the columns of *The Hebrew Student* and in its Monthly Bulletins, information upon some special subjects, aiming to present exhaustively the sources of knowledge so far as they can be obtained.

2. THE BUREAU OF SALE AND EXCHANGE

Undertakes to supply books relating to the Old Testament to any party *at the lowest price*. In accomplishing its purpose it calls attention to the following points:—

1. Arrangements have already been made with the leading publishers in America and foreign countries, by which books are mailed directly to any post-office in the United States or Canada. It is proposed to make these arrangements still more satisfactory; especially in regard to the importation of English and German works.

2. It is certainly a fact that a trustworthy source of information in book-buying is especially valuable in the case of Old Testament literature. So much has been written on this subject, and commentaries are of such unequal value, that the conclusions of competent judges in these matters is of the greatest usefulness.

3. *The Hebrew Book Exchange* publishes monthly in its Bulletin a list of Old Testament literature, well worth a clergyman's perusal. While not pretending that the list is perfect, that all the best books are there or that all the books there are the best, it maintains that for a collection of works in this particular line it contains all that can be needed in any student's library, and much that every clergyman ought to possess.

4. No additional charge is made beyond the published price. All postage, expressage—except of course in special cases—is prepaid by the *Exchange*. The books are thus delivered at the doors of its patrons. All that they need to do is to indicate what books they desire. It will be noticed that even with this additional expense to the *Exchange*, it yet offers to furnish these books at extraordinarily low prices. This it is enabled to do because it deals *only* in this class of works.

5. Besides the regular Bulletin, *The Book Exchange* aims to give its patrons the benefit of *special rates* on some particularly useful books in these lines of study. It has distributed a large number of volumes of the Pulpit Commentary in this way. Geikie's Hours with the Bible, a most valuable popular work on Old Testament history, has been put within the reach of all by one of its *special offers*. The *Exchange* does not aim in these offers to make any money, but to perform what seems to be a service to the clergymen of this country, by putting such works into their hands and thus extending the best Biblical knowledge among those to whom otherwise it might not come.

Digitized by Google

3. THE BUREAU OF PRINTING AND PUBLICATION.

The recent purchase of a large and well-selected outfit of printing material enables *The Hebrew Book Exchange* to do a special line of printing in Greek and Hebrew, and at no distant day it will be prepared also to do work in the Syriac and Arabic languages. Hence it proposes at once to publish a line of works on the Hebrew and kindred languages, as well as books of standard worth relating to Old Testament history and interpretation. While on the one hand, no field is being more profoundly investigated, and excites more interest to-day than that of the Old Testament, yet popular and useful manuals and text-books on the various subjects of Old Testament archæology, history, theology, etc., seem to be wanting. The Hebrew Book Exchange purposes to assist in developing this field in this popular way.

It publishes already a standard help in the study of the Hebrew language, the *Hebrew Vocabularies*,* which has met with much favor in many of the leading Theological Seminaries, as well as an Elementary Hebrew Grammar,† the characteristic feature of which is the rigid employment of the Inductive Method. It has already reached the third edition. These books are used by the members of the Hebrew Correspondence School. It has also in press a Hebrew Manual.‡

This series constitutes an apraratus for the study of the Hebrew language which will be found very useful. It is proposed to publish a series of pamphlets, of standard worth, on various topics relating to the Old Testament. These will appear at regular intervals. More detailed announcements of new publications will shortly be made.

4. A SEMITIC LIBRARY.

In the complete realization of its purpose, *The Hebrew Book Exchange* is gradually collecting a Semitic Library which is to be at the service of the members of The American Institute of Hebrew. It is to be a circulating library in accordance with certain prescribed regulations which shall be named hereafter.

This Library is being collected in the following ways:

1. A certain sum is yearly expended for books.
2. Publishers are solicited for copies of their publications.
3. All Books and Reviews, sent to THE HEBREW STUDENT for notice or in exchange are placed in this Library.
4. Private individuals will be solicited for donations of books, and for donations of money wherewith to purchase books.

The aim of the Exchange—to supply Old Testament reading, and to build up an Old Testament library which all may use—certainly deserves the sympathy and support of all interested in Biblical study.

---

* **Hebrew Vocabularies**, second edition, 8vo, pp. 128. Price, $1.25.

† **Elements of Hebrew, by an Inductive Method**, third edition, revised and enlarged, 8vo. pp. 120. Price, $2.00.

‡ **A Hebrew Manual**, *in press*, Price, $1.00.

Digitized by Google

The Hebrew Student.

A MONTHLY JOURNAL IN THE INTERESTS OF OLD TESTAMENT LITERATURE AND INTERPRETATION.

It has been maintained that the theological mind of the present age is turned in the direction of the *Old Testament*. Its authenticity and trustworthiness as a Divine book are being sharply assailed and as sharply defended. But the peculiarity of the conflict to-day is that it is being waged not in the upper air of theologic controversy. These topics are being thought about and discussed by everybody. The advocates of the most destructive theories have appealed from the judgments of scholars and critics to the common thought and judgment of the great body of Christian students of the Bible. With a most winning literary style adorned with all the graces of rhetoric, these revolutionary views and ideas are being widely disseminated in the Church. In view of this most significant and startling fact, some new methods of defence seem necessary. What is needed to-day is a journal, popular and yet scholarly, conservative and yet not bound by denominational restrictions, published at a price within the reach of all, which shall both enlighten the great body of Biblical students and make as popular a presentation of the defences as others have made of the assaults upon the Old Testament. Such a journal THE HEBREW STUDENT aims to be. Attention is called to the following characteristic features respecting it.

CONTRIBUTORS.

The character of the contributors is a sure guaranty of the value of THE HEBREW STUDENT. It represents the views of the best Biblical scholars of Europe and America. Among those from whom papers have already appeared in its columns, or whose assistance has been promised may be mentioned the following:

Prof. E. Benj. Andrews, Brown University, Providence, R. I.
Prof. Willis J. Beecher, Presbyterian Theo. Seminary, Auburn, N. Y.
Prof. E. C. Bissell, Hartford Theo. Seminary, Hartford, Conn.
Prof. Chas. A. Briggs, Union Theo. Seminary, New York, N. Y.
Prof. Francis Brown, Union Theo. Seminary, New York, N. Y.
Prof. S. Burnham, Baptist Theo. Seminary, Hamilton N. Y.
Prof. J. C. C. Clarke, Shurtleff College, Upper Alton, Ill.
Rev. W. H. Cobb, Uxbridge, Mass.
Prof. S. Ives Curtiss, Congregational Theo. Seminary, Chicago.
Prof. Franz Delitzsch, Leipzig, Germany.
Prof. Friedrich Delitzsch, Leipzig, Germany.
Prof. Chas. Elliott, London, Ontario, Canada.
Dr. B. Felsenthal, Rabbi of Zion Synagogue, Chicago.
Prof. Norman Fox, New York, N. Y.
Prof. F. A. Gast, Reformed Theo. Seminary, Lancaster, Pa.
Dr. Henry Gersoni, Chicago.
Dr. Gustav Gottheil, Rabbi of Temple Emanuel, New York, N. Y.
Prof. J. N. Irvin, Piqua, Ohio.

Digitized by Google

Prof. Alexander Isdale, Glasgow, Scotland.
Prof. David G. Lyon, Harvard University, Cambridge, Mass.
Prof. Basil Manly, Southern Baptist Theo. Seminary, Louisville, Ky.
Prof. H. G. T. Mitchell, Ph. D., Wesleyan University, Middletown, Conn.
Prof. A. H. Newman, Toronto Baptist College, Toronto, Canada.
Pres. G. W. Northrup, Baptist Union Theo. Seminary, Chicago.
Prof. Howard Osgood, Rochester Theo. Seminary, Rochester, N. Y.
Rev. Jno. P. Peters, Ph. D., Leipzig, Germany.
Mr. T. J. Pinches, British Museum, London, England.
Prof. H. B. Smith, Lane Theo. Seminary, Cincinnati, Ohio.
Rev. J. A. Smith, D. D., Editor of *The Standard*, Chicago.
Prof. O. S. Stearns, Newton Theo. Institution, Newton Centre, Mass.
Prof. Herman L. Strack, Leipzig, Germany.
Prof. James Strong, Drew Theo. Seminary, Madison, N. J.
Prof. B. C. Taylor, Crozer Theo. Seminary, Upland, Pa.
Dr. Robert Watts, Belfast, Ireland.
Prof. W. C. Wilkinson, D. D., Tarrytown, N. Y.

DISCUSSIONS.

As a taste of the character of the discussions which have from time to time appeared in its columns, may be mentioned:

The New Pentateuch Criticism (four articles). Dr. Franz Delitzsch. (Translated by Prof. S. Ives Curtiss, D. D.)
Traces of the Vernacular Tongue in the Gospels (two articles.) Dr. Franz Delitzsch.
Robertson Smith's "Prophets of Israel." Prof. C. A. Briggs.
The Literary Study of the Bible. Prof. C. A. Briggs.
On the New Pentateuch Criticism. Prof. E. B. Andrews.
Introduction to the Prophecy of Nahum. Prof. S Burnham.
Had the Massorites the Critical Instinct? Prof. Willis J. Beecher.
The Men of the Great Synagogue. Prof. Willis J. Beecher.
The Levitical Law as a Tuition to Theism. Dr. W. C. Wilkinson.
The Genuineness of Isaiah's Prophecies. Rev. W. H. Cobb.
Primitive Literatures. Dr. J. A. Smith.
The Language of Primitive Man. Dr. J. A. Smith.
Scripture Usage of Nephesh and Ruah. Professor James Strong,—and others.

DEPARTMENTS.

Each number of THE HEBREW STUDENT contains six departments, a brief resumé of which may serve to indicate the variety and richness of the matter which it furnishes to its readers.

I. LEADING ARTICLES, from such prominent Biblical scholars as have already been mentioned. A list of such articles may be found elsewhere.
II. CRITICAL AND EXEGETICAL NOTES.
III. GENERAL NOTES, on the geography, history, and archæology of the Old Testament.

Digitized by Google

IV. EDITORIAL NOTES, on living issues of the day in Old Testament thought and criticism.

V. BOOK NOTICES, of the most useful literature in this line, both old and new.

VI. SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY, giving a classified list of thought in Books and Periodicals, at home and abroad, on Old Testament subjects.

IN GENERAL.

The attention of all is respectfully invited to the following points respecting THE HEBREW STUDENT.

1. It is the only periodical in the United States of its kind, being devoted exclusively to the interests of Old Testament study. It is intended not only to reach and instruct the special student, but also to encourage study and investigation among the rank and file in the ministry and church at large. It is not a Journal for specialists, but for every one who is interested in Old Testament study.

2. Its aim is two-fold; (1) to furnish the most satisfactory discussions of Old Testament topics, together with the latest results of Old Testament investigation in a manner at once scholarly and popular; and (2) to stimulate and incite ministers to a study of that language and literature, a thorough knowledge of which on their part, would go far to remove the prevailing doubt and skepticism of the day.

3. It is the organ of no party and is controlled by no denomination. It avoids a blind ultra conservatism as well as a rash and arrogant liberalism. It aims to be popular, not pedantic, liberal but not lax, ready to welcome the newest light, but critical of all hasty theorizing and impotent assumption.

4. The field which it is designed to cover, embraces all subjects connected with the Old Testament, whether of philology, archæology, history or geography, with special attention to the subject of Comparative Religions.

5. It is not a "Review," a "Philological Journal," a "Homiletical Monthly," or a "Religious Newspaper." It partakes more of the character of a "Review"; but *Reviews* find their way into the hands of comparatively few ministers, and it is thought that there is a demand and a field for a periodical of a more popular nature.

6. It contains in each issue thirty-two large pages of reading matter and is published about the first of each month.

7. It has received the highest commendation and endorsement of denominational leaders and the religious press. Ministers of all denominations have welcomed it heartily.

8. For the purpose of the widest circulation in the church at large the subscription has been placed at the very low price of ONE DOLLAR per year. This brings the thoughts of the best Old Testament scholars within the reach of a very large number which more learned reviews of these vital questions fail to attract. This exceedingly low price of subscription, and the amount and character of the reading matter furnished, encourage us to hope for a still larger support. Address, THE HEBREW BOOK EXCHANGE,

MORGAN PARK (near Chicago), ILL.

Digitized by Google

THE HEBREW STUDENT.

VOL. II. JANUARY–FEBRUARY, 1883. NOS. 5 AND 6.

PROFESSOR FRIEDRICH DELITZSCH AND THE NAME יהוה.

BY JOHN P. PETERS, PH. D.,

Leipzig, Germany.

The criticisms on Prof. Fr. Delitzsch's recent work, *Wo lag das Paradies?* which I have seen generally busy themselves chiefly with the discussion of the site of the garden of Eden, as though that were the really important part of the book. I think I may venture to say that in the mind of the author this part was of secondary importance, intended to afford an opportunity for his valuable notes and excursuses. These latter, moreover, occupy 234 of the total 329 pages. Note 50 proposes an entirely new explanation of the name Jahve or Jehovah. It reads as follows:

Although without necessary connection with the subject in hand a few words about the divine name יהוה may here be added. In the consideration of the origin of this name of God, as also of its signification and pronunciation, it seems to me that exactly the opposite way must be pursued to that hitherto adopted. We must set out, not from a quadriliteral יהוה as a derivative from הוה, "be," and advance from that to יָהוּ, יָהּ, &c., as supposed contractions, but rather, in the opposite way, we must set out from יָהוּ, יָהּ, י, as the oldest original forms of the name, in the explanation of the quadriliteral יהוה. I comprehend my views regarding יהוה in the following Theses:

Digitized by Google

A. יְהוּ (יָהּ, יָ) the popular name of God, with י as the most essential element.

The name of God which was and remained in constant, perhaps exclusive, use in the mouth of the Hebrew people was יְהוּ, יָהּ, and at the same time there always remained a consciousness of י, i, as the most essential element of the name.

1: יְהוּ the popular name of God. a) That in the mouth of the Hebrew people יהוה never was nor became the customary name of God, but that the popular name always was and remained יְהוּ, is abundantly proved by the fact that there is not a single Hebrew proper name showing the quadriliteral יהוה, in composition, although, it is exactly in proper names that the Hebrew knows this method of composition; cf. בֶּן־יָמִין, אֲדֹנִי־צֶדֶק, מַלְכִּי־צֶדֶק, &c.—Why does no such form as מַלְכִּי־יהוה occur? b) The name of the king of Hamath conquered by Sargon, *ilu* Ja-u-bi-i'-di (Khors. 33. Lay. 33. 8, for which Sarg. 25 has I-lu-u-bi-i'-di, with a change of the name for God similar to that found in the Hebrew royal names אֶלְיָקִים and יְהוֹיָקִים) may serve as a proof. For allowing (which is, however, very questionable) that this name, as little as the name of the son of a king of Hamath, יוֹרָם, which occurs II S. chap. III. 10, can serve as a proof that the national God of the Hebrews was originally the God of other nations also, and that with Schrader (KAT. 3 f.) and Baudissin (Studien zur semistischen Religionsgeschichte, I, p. 222 f.) we must admit that the people of Hamath "adopted the God of the Jews into their circle of divinities," yet they would scarcely have adopted him under the name used by the Hebrews in proper names only, but rather as his name was in full and when standing by itself. Or is it to be supposed that at the same time with the worship of the God of the Hebrews the people of Hamath also appropriated the Hebrew treatment of the name in proper names?

2. The contractions show that the consciousness of the language recognized in the name יְהוּ no derivative from הוה "be," no contraction from יהוה, but regarded יָ, יְ as the most essential element of the name. יְהוּ and יְהוֹ (יוֹ), as, for example, in חִזְקִיָּהוּ (Assyr. Ḥazakîâ'û), יְהוֹרָם, יוֹרָם, could, in themselves considered, be contracted from יַהְוֶה, like יְהִי from יַהְיֶה, but the contraction to יָהּ or יָה, for example חִזְקִיָּה, or, with assimilation of the י, to הַּ, for example, מַתַּתָה, Ez. x. 33 מַתַּתְיָה (מַתַּתְיָהּ), is harder to explain, while the contraction to simple י (î, ja), for example יְהוּ מַלְאָכִי (Assyr. Ja'ûa) would be a piece of grammatical

Digitized by Google

violence unheard of in the province of the Semitic languages if היה were the root and י a mere formative prefix. It is as impossible as that דָּנוֹן or נָבוֹ should be volatilized into ד or נ.

B. יהוה, pronunciation, meaning and origin of the quadriliteral.

יָהוּ, the original name of God, which always remained the one in use among the people was remodeled into יַהְוֶה, "the existent." This latter is a product of reflection, a "religious artificial word," and consequently always remained rather limited to the members of the theocracy, instead of winning entrance among the common people.

1. Pronunciation of the quadriliteral.

a) Direct tradition with regard to the pronunciation of the quadriliteral יהוה there is not. From fear of a misuse of the true name of the covenant God, it early came to be regarded as a *nomen ineffabile* (the LXX constantly translate ὁ κυριος). That the pronunciation Jehovah, in common use since about 1520, is incorrect it is not necessary to prove further. Diodorus Siculus with his *Ιαω*, and Clemens Alexandrinus with his *Ιαου* both speak for the form יָהוּ. Only one thing is certain, that the name was spoken with an *a*-vowel in the first syllable. This is shown by the forms יָהוּ, יָהּ, יָהּ, from which there could not have been too wide a departure in the changed form. But how was it with the final sound?

b) We read in Exodus III. 13 and 14: "And Moses said unto Elohim, Behold when I come unto the children of Israel, and shall say unto them, The God of my fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? and Elohim said unto Moses אֶהְיֶה אֲשֶׁר אֶהְיֶה: and he said, Thus shalt thou say unto the children of Israel, Ehyeh (אֶהְיֶה) hath sent me unto you." This *locus classicus*, Ex. III. 14, shows that the name יָהוּ was brought into connection with היה, originally הוה "be," and regarded as a noun or verb form from this root. On this account, and in consideration of the form יַהְוֶה, אֶהְיֶה appears to be the most probable pronunciation of the quadriliteral, a pronunciation which is further supported by the *Ιαβε* of Theodoret and Epiphanius.

2. Meaning of the name יַהְוֶה.

Ex. III. 14 proves incontestably that the meaning connected with this name was "he who exists," "he who is." The causative [hiphil] explanation as "the existence giver," or "the realizer," which is adopted by Schrader (Art. Jahve, in Schenkel's Bibellexikon), Baudissin (p. 229

Digitized by Google

and elsewhere), Lagarde (Psalterium Hieronymi, p. 153, ff.), and others contradicts the explanation vouched for by Hebrew literature itself, and does it without need or cause. It is not necessary on linguistic grounds. The *a* of the first syllable does not need to be explained according to the rules of Hebrew etymology (although it does not contradict even those, cf. יַהְלֹמוּן Ps. LXXIV. 6, and, in case יַהְוֶה is a noun with the preformative יִלְקוֹט, יִבְנֶה, etc.), it results from the original form of the name, יָהוּ. Such etymologies and interpretations, invented at a later date for the explanation of a word, are free in their character, and cannot be judged according to the standard of strict grammatical and lexicographical rules of the similar, sometimes ingenious and elevated, but linguistically false explanations of אִשָּׁה from אִישׁ, Gen. II. 23, קַיִן from קָנָה, IV: 1, נֹחַ from נָחַם, v. 27, בָּבֶל from בָּלַל, XI. 9. So in this combination with הָיָה the ו of יַהְוֶה remains in any case unexplained, for "be" was not in the Hebrew הָוָה, but always הָיָה, the north Palestine and late Hebrew forms of הָוָה resulting from Aramaic influence. The new explanation (Schrader's) is, moreover, utterly impossible, for the biblical, as well as the past biblical usage knows no *hiphil* of הָיָה.

3. Origin of the יַהְוֶה.

The secondary relation of יַהְוֶה to יָהוּ is shown by the fact mentioned in A, I, that יַהְוֶה never was the name of God in common use in the mouth of the people. This was and remained יָהוּ. It is further shown by the abbreviations יָהּ and ' mentioned in A, II, which are unintelligible in case יַהְוֶה (from הָוָה) was the original, fundamental form of the name. Finally it is shown by the meaning "the existent." No Semitic divinity was ever originally named from a conception so abstract as "the existent" (the Nabataean proper names compounded with כַּן and קַיְם, discussed in ZDMG. XIV, 443, can scarcely be brought forward as a disproof). A name with such a meaning bears *a priori* the stamp of a later explanation, the result of reflexion. Analogous cases of the same free treatment and ingenious recoinage of names are numerous. So among the Assyrians, Ansar became the "health-bringing" god Ashûr, "rich in blessing." Similarly the Kanaanites were pleased to connect with דָּגוֹן a quite different meaning from that which originally belonged to the word Dagan. Many other examples might be given. Moreover, the change of the name יָהוּ into יַהְוֶה was necessary for the reason that יָהוּ, together with the ', the proper bearer of the meaning, was no longer intelligible, and hence not appropriate as the name of the Hebrew

Digitized by Google

national God. The question when this modification took place lies beyond the province of this note; only attention is called in passing to line 18 of the Mesha inscriptions, where the quadriliteral יהוה appears.

C. יָהוּ (יָהּ, יְ), its diffusion and origin.

The original form of the divine name, יָהוּ, was certainly common to the Hebrews with the Philistines, probably with the Kanaanites in general. It was exactly in contra-distinction to the Jahu of these other peoples that the specifically Hebrew recoinage of the name into יְהוָה took place. The Kanaanite name for God, Jah, or Jahu, had, moreover, like most of the other Kanaanite names of gods, its roots in the Babylonian pantheon, corresponding to the surname Ja-u of the god Ilu, the chief god of the oldest Babylonian system.

1. As surely as יְהוָה is specifically Hebrew in its origin, the result of a specifically Hebrew recoinage, so surely was יָהוּ not Hebrew in its origin. (This does not, of course, exclude the possibility that יָהוּ, even without any deepening of its meaning, could very well have been the national God of the Hebrews.) If יָהוּ was from the very outset a national Hebrew name it must remain intelligible, and did not need to be remodeled. It was changed, because for the thinkers of the people of Israel no comprehensible meaning was attached to it—a plain proof of the foreign origin of the name Jahve.

2. It can now scarcely be denied that not alone the Hebrews, but also other Semitic nations worshipped the God Jahve. Certainly from the fact that, according to Num. xxiv, Balaam served Jahve as well as Baal no conclusion can be drawn as to the worship of Jahve among the Syrians. So also the Ammonite name טוֹבִיָּה, Neh. ii. 10, can, if necessary, like the Hamathensian names mentioned above, be referred to borrowing. Even the Phœnician proper names עבדי, *Αβδαιος*, יאל, which are most naturally explained as עבדיה, servant of Jahve, and יוֹאֵל, Jahve is God (cf. on these names Baudissin 323 s., and elsewhere), could, perhaps, so far as they stand alone, be disregarded as indications of Phœnecian worship of Jahve. On the other hand several names of of Philistine kings mentioned in the cuneiform inscriptions show that among the Philistines the God Jahu, Jah, was not only worshipped, but even took quite a prominent place: e. g. Mitintî, king of Asdod (Sanh. ii. 51), Sidgâ, king of Askalon (Sanh. ii, 58), Padî, king of Ekron (Sanh. ii. 70), names undoubtedly equivalent to the Hebrew מַתַּנְיָה, צִדְקִיָּה, פְּדָיָה (see also KAT, 71, ss). To affirm borrowing in all these cases, and and to assume that the Philistines, the hereditary enemies of the He-

Digitized by Google

brews, should in the very names of their kings have done homage to the Hebrew national God seems to me impossible. If this be so, if the Philistines really knew the God Jahu, then Hittite proper names like אוּרִיָּה, II. S, XI. 3, ff., as also all the above mentioned Hamathensian, Phœnecian and Ammonite proper names can not be explained in so sweeping a manner as simple borrowing. With at least as much right can all these names (cf also the name of a north Arabian king Ja'ilu, Asarh. III, 20, KAT. 5, note, erroneously called "king of Damascus") be regarded as unanimous witnesses for Jahu, Jah, as universal Kanaanite God; so that, besides the grounds already given, the Hebrew differential change to יַהְוֶה would have been made in purposeful distinction to the Kanaanitish יְהוֹ.

3. If, moreover, the Hebrew Jahu was certainly Philistine also, and most probably common to the Kanaanites in general, then results not merely a new argument against the derivation from הוה, היה, "be," since that root is exclusively Aramaic Hebrew, and not Kanaanitish, but, furthermore, Babylon, the home of all, or almost all the other Gods of the Kanaanitish pantheon, would be at once suggested as the name of Jahu also. And this supposition is confirmed on a closer examination of the cuneiform inscriptions.

4. The non-Semitic inhabitants of Babylonia designated God as *Dingir* (Sumer. *dimmer*), i. e. "mighty judge," and especially and peculiarly *ila* (*ili*) and *i*. From the monuments examples can now be given of *i* in the meaning "God", for the character which, according to S. I. 13–16, bears the name *i* or (with Assyrian nominative ending) *ia-u* from its specially characteristic non-Semitic sound value *i* (this was so well known that it did not even need to be given, as is regularly the case, in the left hand column), *i* (phonetically written) and *ili* (written with the other sign *i* or *ili*, which, as designation of God, "the all-highest," is also frequently doubled) interchange without distinction in the same words as names of God. *i* and *ili* both originally mean "exalted" and then "God" (cf. also for the latter VR 34 col. II, 52), but, further than this, in the oldest Babylonian-Semitic system of mythology they also designated the highest God. The God Ilu, frequently mentioned in the oldest as well as the latest Babylonian texts, stood originally, according to II. R 48, 28 a, b, at the head of the oldest Babylonian-Semitic pantheon of which we have any evidence in the cuneiform inscriptions, and it can be but a mere chance that *Ja-u*, although it has been shown to be the Babylonian-Semitic name of the God sign *i*, has

Digitized by Google

not yet been shown to be the Babylonian-Semitic name of God himself. (The doubts with reference to the equivalence of the Assyrian *Ja-u* and the Hebrew יְהוֹ, first assumed by Schrader, which I expressed in a note in Baudissin's *Studien zur semitischen Religionsgeschichte*, I. 226 s, I now retract in view of the above proved equivalence of *i*, *ja-u* and *ili*, God, an equivalence at that time unknown.) While this oldest and highest God of the Semitic Babylonians, *ilu* or *Ja-u*, was gradually crowded out [in Babylon itself] by other divinities, among the Kanaanites he attained to a more important, and among the Hebrews to the most important position. From a grammatical point of view, according to the preceding, יְהוֹ (יְהוֹ) connects itself with the other remnants of the Semitic nominative ending in û retained in Hebrew, like מְהוּשָׁלַח, פְּנוּאֵל (בְּנוֹ בְעֹר, Num. XXIV. 3, 15.)

This note appears to me so valuable that I have preferred to translate it just as it stands, adding my own remarks and criticisms separately.

A. With reference to the popular name of God, יְהוֹ or יָהּ, only the latter form occurs as an independent word, the former being confined to composition. יָהּ as an independent word occurs in Ex. XV. 2, XVII. 16, Isaiah XII. 2, XXVI. 4, XXXVIII. 11, and about 50 times in the Psalms, especially the later ones, where it is often combined with הַלְלוּ. The two passages in which it occurs in Exodus, being, at least in their essential parts, among the oldest in that book, offer strong evidence for a use of Jah as a name of God at an early period. It is a case where the non-appearance of the form is merely negative, its appearance, on the other hand, positive evidence. It cannot be supposed that a late copyist or reviser of an old song would change the name of God there occurring, if in his own day that name were in common use among the priests and learned men, and substitute for it one either antiquated or in use only among the common people; whereas the opposite is very likely. Hence in these two passages the occurrence of יָהּ may be regarded as a positive proof of a use of that form at the period of their composition. There are two passages in our ordinary Hebrew text where יָהּ יהוה occur in combination, namely Isaiah XII. 2, and XXVI. 4. In both passages several codices omit יָהּ, and similarly the LXX, Peshito and other ancient versions translate only one of the two words. There are, furthermore, two passages in the Psalms (LXVIII. 5, and CXVIII. 14) where some manuscripts have the same double form, יָהּ יהוה. The meaning of this phenomenon seems to be that יהוה has been substituted for an original יָהּ, but that in some MSS. the substitution has gone no

Digitized by Google

further than the insertion of the form to be substituted. This is rendered the more manifest from the fact that Isaiah XII. 2, and Ps. CXVIII. 14, are taken from Ex. XV. 2. Of the other passages in which Jah occurs, with the exception of those where it forms part of the formula הַלְלוּ־יָהּ, no more can be said than that they seem to testify to the continued, perhaps the popular use of that name down to a late date in Jewish history. The formula הַלְלוּ־יָהּ, on the other hand, by the very fact of being a solemn, often-recurring formula containing a different name of God from that regularly in use in the sacred books, seems likely to be either ancient or of foreign origin, and in spite of the similarity noticed by some heathen writers between this cry of praise and those used in the worship of Dionysos (Adonis and *Ιαω*), I imagine that most critics taking into consideration the whole development of Jehovah worship, would not hesitate to decide in favor of the former hypothesis.

All that is claimed for the above argument from the use of יָהּ is this: יָהּ was used as a name of the deity at an early period, and continued to be so used down to the time of the composition of the latest Psalms. We have evidence that in four cases יהוה, the name in regular use among the priests and scribes, has been substituted for an original יָהּ, which is strong presumptive evidence of similar substitution in other cases. In answer to the questions, why does no trace appear of the nominative form יהו in independent use? and why in such an old passage as Exodus XVII. 16 has יה once been changed to יהוה and once allowed to remain unchanged? I would reply, it was precisely the old nominative form יהו which lent itself most readily to the change. The change of יה to יהוה involved the addition of a syllable, and hence could not always be made, that of יהו to יהוה, on the other hand, was permissible in all cases. So in Ex. XVII. 16 the one form has been changed (provided the second part of the verse be as old as the first), and the other left unchanged. As to a distinction between the simple יה and the same with nominative ending, יהו, judging from the analogy of other words, and from the use of those two forms in proper names, none seems to have existed among the Hebrews at any time to which we are able to go back.

The argument to be drawn from the independent use of יָהּ is, as will be seen from the above, by no means a conclusive one; on the other hand the argument from the use of יה and יהו in proper names presented by Prof. Delitzsch seems to me conclusive. We have a large number of proper names containing some name of God, or the name of some God,

Digitized by Google

in composition, and with one single exception (אֲדֹנִירָם * 1 Kings IV. 6, אֲדֹרָם 1 Kings XII. 18, הֲדֹרָם II Chron. x. 12) those names are not contracted, and in that one exception the contraction is in no way to be compared with the heretofore supposed contraction of יהוה to ה or '.

2. As to the essential element in the form יָהּ, it is hard to say whether Prof. Delitzsch is altogether justified in concluding that there was a consciousness in the Hebrew language of ' as the essential part. Certainly the contraction to יו at the beginning of proper names is common enough, and to ' at the end scarcely uncommon. On the other hand a contraction to הו from יהו is assumed by Olshausen in the form הוֹשַׁמַע 1 Chr. III. 18. This is founded upon the analogy of the form הוֹשֵׁעַ, Num. XIII. 8 and elsewhere, which is supposed to be contracted from יְהוֹשֻׁעַ; but Num. XIII. 16, where it is stated that Moses changed Hoshea's name to Jehoshua, certainly seems to show a consciousness in the language of the existence in the longer form of an element which is lacking in the shorter. For the contraction to ה at the end of a name we have the form מִיכָה, Ju. XVII. 5, which is a disputed case; and מַהֲתָה Ez. x. 33, where the contraction seems to be universally admitted.

B. 2. The explanation adopted by Prof. Schrader goes one step further than is here indicated in assuming the original identity of the two roots היה and חיה, and hence explaining the form יהוה as meaning "life-giving." Movers in his *Die Phonizier*, in order to account for χ in the cry *Ιαχχος* of the Phœnecians in the worship of *Ιαω*, or Adonis, had already connected the form *Ιαω* with חיה. The grammatical difficulties in the way of identifying the two roots would be greater than has been hitherto supposed should we adopt Prof. Delitzsch's plausible suggestion (p. 166) that הוה is a development of the pronoun הוא somewhat after the manner of the Æthiopic use, where the verb "have" is formed by the preposition (*ba*) with the pronoun (as for example in the 3d person singular: (*bo*) in him), and, nevertheless, in construction is fol-

*Note.—Compare the forms אֲדֹנִירָם, Adonis is exalted, יְהוֹרָם, Jehovah is exalted, אֲבִרָם, ab (father) is exalted; אֲלִיָה, my God is Jehovah, אֲלִיאָב, my God is ab (father), אֲבִיהוּ, my father is Jehovah; אֲלִיהוּא, my God is He, אֲבִיהוּא, my father is He; יוֹאָב, יוֹאֵל, אֲבִיאֵל, etc. A comparison of these forms seems to me to show that אב began to be used independently in Hebrew as a designation of God, and that it was so used, for example, in the name אַבְרָם. The use of שדי, ארני and עליון for God will show that there is certainly no improbability in such a use of אב. It seems to me that we have in these and other names evidence of an uncertain and varied nomenclature for God, for which was finally substituted יהו or יהוה. The names אשבעל (1 Chr. VIII. 33) בעלידע (1 Chr. XIV. 7) and others seem to show a use of בעל (Baal) in the sense of God among the Hebrews. A comparison of the names מלכישוע (1 S. XIV. 49) with יהושוע and אלישוע, as also the forms מלכירם. אבימלך, אלימלך and others, suggests the use of כך in the same manner as a name of God, and manifestly Melekh (king) is then the same as Moloch.

Digitized by Google

lowed by an accusative as though a regular verb form. The principal difficulty in the derivation proposed by Prof. Schrader, however, is of quite a different character. If, as I think, Prof. Delitzsch has succeeded in proving that the original form of the divine name was יהו, from which יהוה was formed as an artificial, or as an inspired result of reflection and speculation, we must allow that the men who produced it knew what it meant, and receive their explanation of it as given in Ex. III. 14. This precludes alike the possibility of a causative, and the combination, so far as this word is concerned, of the two roots היה and חיה.

B. 3. If Prof. Delitzsch's theory be accepted, the first step towards determining when יהו was changed to יהוה is to determine when יהו became the highest and peculiar name of God among the Hebrews. Toward the solution of this question I can only offer a few suggestions drawn chiefly from a consideration of Bible proper names. The regular and most ancient Babylonish-Semitic designation of God known to us was ILU. According to the testimony of the Bible (Ex. VI. 3) אֵל was also the name of God in common or regular use among the ancient Hebrews. The same testimony is borne by the national name * יִשְׂרָאֵל, which, it must be remembered, is properly the name of the ten tribes, and does not include Judah. An examination of Biblical proper names reveals this fact (already noticed by Ewald and other critics), that before the time of David the use of יה or יהו in proper names is rare. With his reign that use becomes common, and, beginning with his great-grandson, Abijah, almost every royal name shows the name of Jehovah in composition (compare also Solomon's second name Jedadiah, II. S. XII. 25). In the northern kingdom, or Israel, on the other hand, no king's name contains Jehovah in composition until more than half a century later, the first king who bears the name being Ahaziah, the son of Ahab. The fact that the introduction of the name יהו into common use was contemporary with the ascendency acquired by the tribe of Judah suggests that יהו was the name in common use in that tribe in distinction from the אֵל of Israel. This and the appearance of the form אֵל in יִשְׂרָאֵל further suggest the question, is the name יהו a part of יהודה? I suppose no one

* Compare with this the possibly older form יְשֻׁרוּן, from the same root, but not compounded with the divine name. יְשֻׁרוּן is Aramaic in its formation (cf. also the name of the tribe זְבֻלוּן). The ending וּן, which in later Aramaic is a diminutive, was originally equivalent to the Hebrew וֹן, old-Semitic *an*. The Aramaic makes no distinction between שׂ and שׁ. As one example among many to show the tendency to confuse the two letters in Hebrew cf. the famous שִׁבֹּלֶת and שִׂבֹּלֶת.

Digitized by Google

would think of maintaining a real scientific value for the etymology suggested in Gen. XXIV.33, and XLIX.8, but at the same time the fact which this etymology seems to show, that no consciousness of a connection between יְהוּ and יְהוּדָה existed in the language, is a very strong, perhaps an insuperable objection to this etymology. I do not more, therefore, than put it forward as a question.

If we analyze the Bible record, omitting for the moment the genealogical tables in I Chron., we find before the time of Moses the name Jehovah only once in composition in the form יוֹכֶבֶד, Ex. VI.20, which is very seriously questioned; contemporary with Moses once, in the form יְהוֹשׁוּעַ, with which compare the shorter form already mentioned; in the Book of Joshua probably once in the form זַבְדִּי, VII. 1, for which I Chr. II.6 has זַבְדִּי; in Judges in the forms יוֹאָשׁ, VI.11, יוֹתָם, IX.5, בִּיכְיָהוּ XVII.1, where the composition with יְהוּ is by many denied, and יְהוֹנָתָן, XVIII.30, a passage of unquestionably late date; in I Sam., before the reign of David, in the forms יוֹאֵל and אֲבִיָּה, VIII.2, יוֹנָתָן, XIII.3, אֲחִיָּה, XIV.3, עֲרוּיָה and יוֹאָב, XXVI.6, the last two belonging, according to I Chron. II:6, to the immediate family of David, sister and sister's son. On the other hand, during this whole period, when proper names containing יְהוּ in composition are so rare, those containing אֵל are common. Beginning with David's time, names compounded with יְהוּ become very numerous.

With many, probably most, critics of the present day, I deny the value of the lists of names in I Chron. for the purposes of such a study as this, but at the same time I think a comparison of, for example, chaps. II and III will show that they are far from contradicting what has just been said.*

In connection with the above facts it is at least interesting to observe that Samuel, the name with which was connected the great religious and national revival of Israel, is compounded with the name El of God. Elijah, the great enemy of Baal worship in the time of Ahab, means "My God is Jehovah." Before the time of Elijah no king's name in Israel is compounded with יְהֹ, after him there are very few that are not.

Bishop Colenso, in a note to the 5th volume of his work on the Pentateuch, has brought together some interesting proper names containing Baal in composition; the judge יְרֻבַּעַל, Ju. VI.32; king אִישְׁבָעַל,

* If the form בִּתְיָה in I Chron. IV.18, is to be explained with most critics as containing יָהּ in composition, and not, as I suspect, as a femininized foreign word, we have a foreigner bearing a Hebrew holy name, in which case the יָהּ is manifestly a translation. This, if so, would suggest what in any case I believe to be the fact that in these lists we have a number of similar translations into יָהּ of other divine names.

Digitized by Google

the son of Saul, I Chron. VIII.33, called the מְרִיב בַּעַל II S. II.8; the son of Jonathan, I Chron. VIII.34, called בְּפִיבֹשֶׁת II S. IV.4; בְּעַלְיָדָע a son of David, I Chron. XIV.7, called אֶלְיָדָע in II S. V.16; בְּעַלְיָה a follower of David, I Chron. XII.5; בַּעֲנָה an officer of David, I Chron. XXVII.28; also a place called the house of בַּעַל בְּרִית in Ju. IX.4, and in the 46th verse the house of אֵל בְּרִית. To these I would add the name אַדְנִירָם, David's tax-gatherer, I K. VI.6; and מַלְכִּישׁוּעַ a son of Saul, I S. XIV.49, which, comparing it with יְהוֹשׁוּעַ and אִישׁוּעַ. I should think might, as above suggested, contain Moloch in composition. With these I would further compare the change from אֶלְיָקִים to יְהוֹיָקִים in II Chron. XXXIV.4, and the above mentioned Ja-u-bi-i'-di and I-lu-bi-i'di. I do not think that the appearance of Baal, Adonis, or Moloch in proper names necessarily involves idolatry. Indeed we see the word which among the Kanaanites meant the god Adonis (cf. אֲדֹנִי־צֶדֶק king of Jerusalem, Josh. X.1) used constantly, and finally exclusively by the Jews to designate God.* These names were rather various ways of naming the divinity, which might and did lead to idolatry, but were in themselves of necessity idolatrous. This fact, if fact it be, will show the necessity to the Hebrew of a peculiar name of God not common to them with the neighboring peoples. A consideration of the similar formation of proper names compounded with various divine names seems me to furnish further support to the above view; cf. אלעצר, יועצר, הדרעצר; אביהו, אביאל, אבימלך, צוריאל, צוריישדי; אל הנן, בעל הנן etc.

Prof. Delitzsch suggests the Moab-stone as a possible clue to the determination of the time of the change of יהו into יהוה. I do not think the form יהוה in the 18th line of that inscription can be regarded as proved for the purposes of such an argument. That line reads הם[אקרשו]הודו and has been translated "vessels of Jehovah, and I dedicated, and these" etc. The syntax is certainly halting, moreover the gaps in the immediate neighborhood of the letters in question, render it too uncertain how we must divide those letters. It would be interesting to see this part of the inscription re deciphered with reference to the possibility of the forms יה or יהו.

* A difficulty has been recognized in the form אֲדֹנָי, which is the Massoretic punctuation for the name of God, in distinction from the plural אֲדֹנָי, my lords, and אֲדֹנָי, my lord; and various explanations of the peculiarity have been offered. It certainly looks like nothing else than an intentional differentiation to distinguish the name of God. Was that differentiation made directly from אֲדֹנָי, that the God of the Hebrew might not be named by the same name as a heathen deity? or was the name אֲדֹנָי first pluralized, somewhat after the analogy of אֱלֹהִים?

Digitized by Google

C. 2. With reference to the diffusion of the name יהו, Baudissin in his *Studien* offers an elaborate argument of probability to show that the *Ιαω* of the Abraxas gems was derived not from Phœnician but from Hebrew sources. If it be admitted, which I suppose all now must admit, that the cuneiform inscriptions show us Jahu as a name of God where borrowing from the Hebrew was out of question, this argument of probabilities turns against its author to prove that *Ιαω* was really Phœnician. Movers' argument, which was adopted by Colenso, that the Hebrews borrowed the name from the Phœnicians, is equally untenable. Both had it from the same source. The name *Ιαω* seems in course of time to have dropped out of use among the Phœnicians, until eventually it became, as might readily happen with such a half-forgotten, and mysteriously unintelligible name, the secret, or essential name of Adonis. Hence its use as a charm in the Abraxas gems. This connection of *Ιαω* with *Αδωνις* deserves to be compared with the connection of יהוה with אדני, which finally led to the substitution of the latter for the former, or essential name of the deity, in common use among the Jews.

C. 4. Prof. Delitzsch's argument with reference to the meaning of the name יהו is certainly exceedingly ingenious and plausible, but, as he himself acknowledges, a link is still missing, and in view of former developments in the field of Assyriology it would be advisable to allow this hypothesis to wait for confirmation.

In the same paragraph Prof. Delitzsch has spoken of the god Ilu. He allows and authorizes me to print the following statement from himself: "Since I have seen that in the texts of the later Babylonian kings, like Nebuchadnezzar, a god named El never appears, but the phrase which was formerly read *Bel El Marduk*, should instead be read *bel ilasi Marduk*, i. e. Merodach, the lord of gods, I no longer maintain my (hitherto almost universal) explanation of II R. XLVIII.28." The passage referred to occurs in a dictionary. In the left hand column appear the non-Semitic, and in the right the Semitic words. In 28 stands in the Semitic column the regular sign for God. In the succeeding lines appear names of various gods preceded by the sign for God just mentioned the reading of which is Ilu. Connecting this with the falsely explained later texts above mentioned, it was supposed that we here had a god Ilu placed at the head of the pantheon. Ilu appears as a general name of divinity, and the sign which is read *ilu* also appears as the regular determinative

Digitized by Google

placed before the name of any god. Hence it is most natural here to suppose that the lexicographer in commencing the category *gods* placed at the head of the list the general name of divinity, or the symbol of divinity which must always be prefixed to divine names, in favor of which interpretation a number of analogous passages can be presented.

Prof. Delitzsch's argument in the last section may then be used to show that *Ja-u*, like *Ilu*, meant God, rather than a particular god.

The name *Jaou* which M. Halevy (cf. e. g. *Revue Archeologique* for July) gives to a Babylonian divinity, has not been noticed in this discussion, because I do not believe that any such name really occurs. The name is to be read *Ea* ("the life-giving god of knowledge"), and *Ea* can not be brought into connection with *Jah*.

ORELLI ON OLD TESTAMENT PROPHECY.*

BY REV. NATHANIEL WEST,

Morristown, New Jersey.

The typographical and mechanical execution of the work is worthy of all praise. The volume is a splendid one, of 538 octavo pages, in large Roman characters, and affectionately dedicated to Professor C. J. Riggenbach, colleague of the author in the same university. It consists of an Introduction and two main Divisions. The *Sections of the Introduction* are, nine in number, as follows: 1. Biblical Prophecy. 2. The Phenomena, analagous to Biblical Prophecy, in the field of Heathendom. 3. The Kingdom of God as the content of Biblical Prophecy. 4. The Time-Historical character of Biblical Prophecy. 5. The Type in the development of the Kingdom of God. 6. The analogous Phenomena in Heathendom. 7. The Fulfilment in general. 8. The Fulfilment in the New Testament. 9. The Treatment of the subject in Christian Theology.

* "The Old Testament Prophecy of the Completion of the Kingdom of God presented in its historical Development, by C. V. Orelli, Doctor of Philosophy, Licentiate and Ordinary Professor of Theology in Basel. Vienna, 1882."

Die alttestamentliche Weissagung von der Vollendung des Gottesreiches in ihrer geschichtlichen Entwickelung dargestellt, von C. V. Orelli, Dr. Phil. und O. Professor der Theologie in Basel. Wien, 1882.

Digitized by Google

The *First Main Division* treats of "The Prophetic Words as the Forerunner of the Rise, and Conductor of the Outward Formation of a National Dominion of God upon earth. The *Sections* of this Division are three, each subdivided as follows: *Section* I. Patriarchal Promises. 1, General Survey. 2, The Original Foundation and Destiny of Man. 3, The Common Condition of Man in his Single Estate. The Protevangel. 4, The Three-fold Development of Mankind. Noah's blessing. 5, The Promises to the Fathers of the Covenant-people. 6, Judah, the Leader-tribe. *Section* II. Mosaism. 1, The Mosaic Law. 2, The Mosaic Outlook. 3, The Prophecy of Balaam. *Section* III. The Anointed of the Lord. 1, The Prophetic Covenant in the Royal House of David. 2, The Echo of the Prophetic Words in the Psalms of the Anointed One. 3, The Typical Significance of David, Solomon, and the Davidites, in their Humiliation and Exaltation. 4, The Dwelling of Jahve in Zion.—The *Second Main Division* treats of the Prophetic Word as the Forerunner of the New Birth and Surety of the Future Completion of the Kingdom of God. The *Sections* of this Division are six, each subdivided as follows: *Section* I. The Prophets of the Pre-Assyrian Time, Obadiah, Joel. 1, General Character of the Prophecy in the pre-Exile period. 2, Obadiah. 3, Joel. *Section* II. The Prophets of the Assyrian time, in the Northern Kingdom, Amos, Hosea, Zechariah IX–XI. *Section* III. The Prophets of the Assyrian Time, in the Southern Kingdom, Isaiah, Micah, Nahum. 1, Isaiah and Micah, The exalted Zion. 2, Isaiah's Prophecy of Immanuel. 3, Further Works of Isaiah concerning Zion. 4. Isaiah's Visions concerning the Nations and the World-Judgment, as also of the Glorification of the World, proceeding from Zion. 5, Micah, Nahum. *Section* IV. The Prophecy of the Decline,—Chaldean Period—Zephaniah, Habbakuk, Jeremiah, Zechariah XII–XIV. 1, Zephaniah. 2, Habbakuk. 3, Jeremiah's Prophecy of the New Covenant. 4, Zechariah XII–XIV. *Section* V. The Prophets of the Exile, Ezekiel, Isaiah XL–LXVI. *Section* VI. The post-Exile Prophets, Haggai, Zechariah, Malachi, Daniel. 1, Haggai and Zechariah. 2, The Visions of Zechariah. 3. Malachi's Prophecy of the Forerunner of the Lord. 4, The Apocalypse of Daniel. —Conclusion.

Notwithstanding the influence which the modern historico-critical school has had upon some of the conclusions of the author, (as a glance at some of the above rubrics will show), the work is one of devout piety, thorough learning, extensive research, and deeply evangelical spirit. It is the very opposite of the work of Kuenen, avoids the destructive license

Digitized by Google

of Wellhausen and Robertson Smith, and, unlike the coldly critical yet amazingly able work of Ewald, built upon the prior reconstruction of Hebrew Literature and history according to modern ideas, treats the sacred oracles with the respect to which their inspection entitles them. Divine Revelation, as originally given, was not the fallible record of an infallible communication, no matter what disarrangements or errors of the text, or faults of redactors and transcribers, Biblical criticism may detect. "The Jewel-in-Human setting" theory must be watched lest the gems and the setting are confounded. The religious effect, from the study of the book is like that produced by the study of Hofmann, Delitzsch, Auberlen, Füller, Oehler, and Nägelsbach, or from reading Hengstenberg, Tholuck and Keil, although differences of opinion prevail in several important matters. Whatever adverse judgment might be rendered upon the author's estimate of certain critical arguments as to the date of the later prophecies in Isaiah, a double Zechariah, and an interpolated Daniel, none can accuse him of a desire to favor that negative system of speculative, and so-called "higher" and "nearer" criticism, whose swarming schools are as numerous as the subjectivities of the critics themselves, and whose unlimited freedom of conjecture, invention, and hypothesis, is equalled only by their unlimited audacity in setting aside what the words of God does say, in order to emphasize precisely what it does not say. The author's acquiescence in certain critical results is made conscientiously and modestly, and compromises, in no degree, his conviction of the true inspiration of the prophets, nor in the least, affects his evangelical interpretation of their Messianic predictions. It is a most satisfactory thing to see, and hear, that "the divine grandeur and authority of these sacred oracles are no way dependent upon the solution of modern critical questions," but rests upon an inward light, shining everywhere out of the bosom of a profound "organic unity, and interconnected relation," with a consistent and "unitous teleology," overleaping all time-historical horizons, and "reaching to the End of the ways of God in the establishment of His Kingdom of glory on earth." Not unfrequently the author himself, indirectly, and unconsciously, provides the clearest refutations of, and strongest antidote to, some of the critical concessions he has made; as, for instance, when his whole theory of interpretation plainly assumes a *double mission* of Isaiah to "Judah and Jerusalem," one of *Judgment* prior to the captivity, the other of *Comfort* to the believing captives. The Spirit of Prophecy, however, may well bear the prophet forward into future times far beyond Babylonian, Maccabean, Roman, Saracenic, and Turkish horizons. This itself is enough to

Digitized by Google

refute the chief burden of argument, derived from Variety of Style, Circle of Thought, and supposed historical, political, and religious circumstances, and while preserving the organic unity and genetic evolution of prophecy,—a dementable thing—convicts the so-called "principles" of the modern reconstructors of the Bible, as a medley of unverified assumptions, vague generalities, and blind perverseness, a *rudis indigestaque moles* of subjective caprice that denies to the Spirit of Prophecy His own rights and methods, to the testimony of both Church and Synagogue its value, and seeks the extrusion of the supernatural from the sphere of revelation. He who can "transplant the prophet into the end of the ways of God," could name "Cyrus," a thousand centuries, as well as one, before his time, and frame the diction of the prophet to suit historical events, ages beyond his own generation.

It is among the excellencies of the work of Orelli, that it holds, 1. That the prophet is a true "*Seer*" רֹאֶה, and a true *Speaker* נָבִיא, and prophecy is the inspired utterance of one divinely called, commissioned, and qualified, to declare the will of God. He is a seer, "*quia videt ea quæ ceteri non vident*," as Isidore puts it. Prophecy is of the nature of *Vision*, involving, not alone the heightening of the psychological faculty, and deepening of the prophets' receptivity, but the natural organs of sense as well; including, at times, a real ecstacy, not mechanical, nor loss of consciousness, though cut off, for the time, from present external relations. The prophet only *speaks* what he *sees*, he is the "mouth of God," a *Speaker* only in so far as he is a *Seer*. And this is of the first importance to be held by the Church. Moreover, his utterances relate to the Past as well as the Future, declaring, as Chrysostom says, *ου μονον δε τα μελλοντα αλλα και τα παρελθοντα* while his individuality is preserved and used. Yet his style is not merely the result of a race peculiarity, the vivid, ardent Semitic enthusiasm and poetry, versus the cool Occidental or Indo-germanic dialectic, but flows like his theme, from the direct action of the Spirit of God. Again, the product of the prophetic consciousness can, in no way, be the result of the prophet's subjectivity, for "holy men of old, *spake* as they were *moved* by the Holy Spirit." A divine causality virtuated all their sayings, and in this supernatural element alone the proof of the divine origin of prophecy is found. Nothing is "private." No prophecy of the Scripture is *ιδιας επελυσεως*. The prophet identifies himself so completely with Jehovah that frequently he personates *His* personality, and always speaks in *His* name. Unless the prophet is regarded, according to his

Digitized by Google

own claim, as standing in direct communication with Jehovah, and speaking only "the words of God," given him by direct inspiration, as well as revealing "the things of God," there is no guarantee that the prophetic declaration of the Will of God is not the prophet's own caprice, a subjective delusion. The whole objective validity of the Bible rests upon this ground.

2. That the "Kingdom of God," internal and external, is the Content and End of all prophecy, the realization of God's will *on earth*, as in heaven. It is established first of all subjectively in the heart, and next, politically, in a national dominion of the holy people, which becomes, historically, the seed of a development ordained, under new forms, to embrace the whole earth. Israel is the result of prophecy. The Torah itself goes back to the prophetic word. Again, every prophet stands upon the Torah, which all prophecy presupposes, and denounces judgment for covenant transgression, and blessing for covenant obedience. The covenants of Inheritance made with Abraham, and of Royalty with David, rest upon prophecy. All the promises included in these, all the political, ethical, judicial, and ritual parts of the Torah, in short, the whole Old Testament administration, finds its principle of unity in the prophecy and promise of the "Kingdom of God," set up to regulate the individual and national life, and foreshadow the subjection of the world's dominion to the sovereignty of the heavens. Messianic prophecy has no other justification than this. On this rested the Theocracy. On this rests the Church. On this rests the glory of the Future Kingdom of God, not in a super-earthly sphere, but "under the whole heaven." The whole Old Testament prophecy is already fulfilled in the *Person of Christ*, but this is a very different thing from saying that it is all fulfilled in the Church, or in the world. The development is not ended. The death of Christ has, indeed, abolished the old cultus forever, but not overturned the prophecies of Israel's rehabilitation, though couched in Old Testament colors and forms.

3. That, as there are Types in the Plant and Animal world, so there are Typical Preformations in History, of which Israel was one. As every triumph of a Roman general, celebrated upon the banks of the Tiber, was a Type (*prophecy* too, Hofmann would say) of the coming Cæsar, so every suffering of David and glory of Solomon, and their successors, were all framed beforehand to administrate the sufferings and glory of Christ and His Kingdom. "Christus Conquerator" will as surely come in person, as "Cæsar Triumphator" came. While it is true the Cultus was symbolic,

Digitized by Google

and the history symbolic and many predictions symbolic, yet Israel is more than symbolic, more than a Type; and no less than a standing Factor at every great epoch of development. The obliteration of the Old Leviticus, and of Levitical colors in the prophetic painting, does not obliterate the predictions of the literal Israel's more glorious future, in the Kingdom of God. The first made last by apostasy, becomes the last made first by recovery. The historic calling of Israel to mediate salvation to the nations, abides uninvalidated, even by Israel's temporary unbelief, and rejection. Israel's mission is not yet ended. The New Testament presupposes, all the way through, the literal truth of the unfulfilled prophecies of the Old with respect to Israel, and presents, distinctively, Israel, the Gentiles, and the Church of God, in the apocalypse of the coming glory. These prophecies are resumed, and enforced, by Christ in the Gospels, by Peter and Paul in the Acts and Epistles, and by John in the Revelation. What was predicted concerning the New Covenant, the outpouring of the Holy Ghost, Israel's beholding Him they had pierced, and the overflow of the gospel to the Gentiles, has been fulfilled principially (anfangsweise) in the first advent, and will be conclusively (schliesslich) fulfilled at Messiah's next appearing. Only *after* the Conflict the Victory. Only *after* the Darkness the Light. Only *after* Israel's last tribulation come the Messianic Kingdom and the King. "*Post tenebras lux* is the motto of all prophecy." The "national element in prophecy," which Stanley Leathes in reply to Kuenen, has emphasized, Orelli emphasizes as the "Solidarity" of Israel (Solidarität) preserved continuous throughout the whole prophetic page, as in history, and rising to glory in the End-Time. It is a special excellence of this book, that the principle of interpretation, with regard to Israel is not suddenly reversed and spiritualized into the Christian Church of the present age, the moment the curse is changed into a blessing. More glorious than ever, Israel will appear to the nations at the next great world-historical epoch, in the Kingdom of God.

4. That prophecy is eschatological, as well as time-historical. All prophecy looks to the End. Its teleology is one. It has something to teach "*us*," and the Church and world in all ages, as well as to teach "*the prophet's own contemporaries.*" The præteric limitation of prophecy, Orelli repudiates, and holds, strenuously, that the jurisdictions which the minimizing time-historical expositors restrict to the past, are invested, as the unity, organism, and language of prophecy, not less than the divine scheme, demonstrate, with ulterior Messianic significance.

Digitized by Google

Prophecy is an evolution, and the Kingdom of God is an evolution, along the ages, by regular steps and periods, the permanent acting with persistent force, the transient disappearing. Amid all the "times and seasons," Israel stands, Hope springing eternal in the Hebrew breast. Isaiah's predictions do not stop with Babylonian Exile and Return, nor with the Christian Church. Ezekiel's wheels of providence do not whirl poetically or spiritually in heaven. Daniel's outlook is not shortened by a Maccabean Wall. Nor is the content of prophecy to be measured by our unsuccessful attempt to find out what the prophet himself might have understood it to mean, but from what the unity, totality, and organic connection of the *whole body* of prophecy indicates, the New Testament light being reflected upon the Old. Moreover, "application" is not "interpretation," though the events in both cases are true "fulfilments." "*Anwendung ist nicht Auslegung*," a maxim emphasized also by both Delitzsch and Oehler. In every prophet, the Jew, the Gentile, the Tribulation, the Deliverance, the Resurrection, the Glory, the Cause, the Blessing, mean the *same* always, while different lines of prophecy converge to glow upon the head of the *same* Messiah. The *applications* are indeed many, primary, subordinate, constantly recurring along the ages, but the *interpretation* is one. continuous, literal, and shines in the glory of the End. The exposition must be unitous everywhere in both Testaments, otherwise the organism of prophecy breaks down. In the Old Testament the whole Messianic activity circles, perspectively, around one great foreshortened historical crisis, comprehending both appearings of Messiah, while the New Testament, in its later pages, separates events combined in the earlier prophetic representations. The fulfilment of prophecy is of germinant character (Keimhaften Anfangs). Hence the "Perspective" in prophecy, and the "Economy of the Ages" in history. Since the days of Velthusen, this view has been insisted upon by all standard expositors, save the short-sighted time-historicals, as fundamental to the true understanding of the mind of the Spirit. It is grounded in the fact that the prophet is a "Seer" whose vision perspectively covers all horizons up to the very last, and whose words suit the near and remote horizons together; with this difference, that every primary application of the prophecy to historical events, always shows a *residuum* of the description still unfulfilled in the near history, which fact is the index of a fulfilment more adequate in future days. Always, until the close of the ways of God comes, "the End is not yet." The very term "fulfilment" is held by Orelli, to impart a "progressive scheme." The final

Digitized by Google

horizon, in the prophetic page, is אַחֲרִית הַיָּמִים the afterness of days, not merely the future, but "the great epoch of the End-Time," the bisecting point between αιων ο ουτος and the new time-course following, viz: αιων ο μελλων. The interval between the End of our present Age and the End of the Age to come, is the רַב יָמִים or "many days" of Ezekiel and Isaiah, the χιλια ετη of John. No sharp distinction is made in Old Testament Prophecy, between the inward and outward, the spiritual and physical, the ecclesiastical and political, the past, present and future. The total future is gathered into one grand comprehensive picture, on one plane, where intervals and spaces disappear, the events occurring "*sine temporis intervallo.*" Dogmatic theology has stumbled in its definition of the order and relation of the "Last Things," by neglecting this law of prophecy, even when New Testament light so clearly illustrates its truth. It is important to hold this up to view, not only as against the unbelieving Jew, who accounts Messiah's *second* appearing as a shrewd device under which the Messiah retreated from failure to fulfil *all* that the prophets had spoken," but also as against the "neuere Kritik" of certain professedly Christian schools which, observing the same disparity between prediction and history, conclude that apostolic exegesis is a sort of Agadistic and Alexandrian invention, without which Christianity could never have been established. On the contrary, the "Kingdom of God" has subjective and objective sides, with ever widening circles of development. The blended horizons in the Old Testament are sundered in the New, the evolving ages brought to light, their Ends contrasted, and the perfect harmony of both Testaments demonstrated. "Novum Testamentum in Vetere *latet*, Vetus in Novo *patet.*"

5. That, while the Old Testament views the total future in its organic unity, and predicts a resurrection of both righteous and wicked, it fixed the former at the opening of the Future Age, at whose close the latter occurs. The undeveloped eschatology of the Old is developed in the New. The path of revelation, like that of the just, "shines more and more unto the perfect day." The hinted and obscure becomes the announced and clear. Hosea, while teaching the literal resurrection of the righteous, teaches also the great truth that the death and burial of the old Davidic Kingdom is the seed of the new, the condition precedent to its rising again in a more glorious and spiritual form. Ezekiel does the same, in the Valley of Vision. The resurrection in Isaiah has the same import, that great event preceding the final glory of Israel and the Gentiles. In Daniel, it is the same, and not a figurative representation of

Digitized by Google

events connected with Maccabean independence. In all, it is a resurrection out from the dead, the Hebrew מִן being the foundation of the Pauline εκ,—εξαναστασις εκ των νεκρων occurring at the End of the days, when the מַלְכוּת שָׁמַיִם, βασιλεια των ουρανων, comes in its glory on earth. Sustained by grammatical exegesis, Orelli holds, in common with the majority of standard exegetes, that the "many" who wake from among the sleepers in the earth-dust, רַבִּים, are not the total man of deceased mankind, nor even the whole Jewish dead, but the faithful dead of Israel, foremost among whom are the martyrs, "*Viele von* den Schlafenden ist *etwas anderes* als *alle* Schlafenden." His reference to Isaiah 24: 22, like Ezek. 38: 8, unveils the "many days," רַב יָמִים, as the great prophetic interval between Messiah's appearing for Israel's deliverance and resurrection of the just, and the Judgment upon Gog, that period at whose close is found the "Visitation" and judgment also of the "prisoners in the pit," sent there at its beginning, and therefore the resurrection of the wicked. The sum of all is, that the World-Colossus still stands, the beast rises from the sea of agitated nations. Israel's and the world's tribulations, with promised deliverance, and resurrection, and the glory of the Kingdom of God, are impending. "So certainly as the Messianic redemption has already entered the world, so certainly will the hour of its completion arrive. Our Lord, who spoke as the Prophet of God to mankind, and made Himself known as High-Priest to His own, will, one day, reveal Himself as king to the whole world. In Him, through whom the longing of the human heart is stilled, all its woe will be healed, all contradictions of the world will find their solution, and all divine thoughts their perfect fulfilment," (p. 530). The Work of Orelli deserves an English dress, and a place in every library.

Digitized by Google

PROFESSOR STRACK ON THE PENTATEUCH.*

By PROFESSOR ALBERT H. NEWMAN.

Toronto University, Toronto, Canada.

Of the first volume of this very important work, the title of which is given in the margin, 216 pages are devoted to Old Testament science. There is no treatise within my knowledge, in which the same amount of accurate information on the various branches of Old Testament study can be found in anything like the same space.

Dr. H. L. Strack, of Berlin, author of a number of valuable books on the text of the Old Testament and related subjects writes on Old Testament Introduction. Dr. F. W. Schultz, of Breslau, one of the highest authorities in Biblical Archæology, contributes the sections on the Archæology and History, and the Theology of the Old Testament.

We have here, in admirably condensed form, the results of the very latest investigations on the Old Testament by men who are themselves in the forefront of the army of investigators. A marked feature of the entire work, as far as published, is the fulness and instructiveness of the Bibliography. The writers are not content with giving accurately the titles of treatises, but they usnally pronounce upon the merits and demerits of the works cited. Not only separate treatises, but important Articles in Reviews and Encyclopædias as well, are included in the bibliographies.

As regard the theological stand-point of the writers, it is highly conservative as Germans count conservatism; but their views of Biblical criticism would not pass muster on this side of the Atlantic.

In the section on the "History of Pentateuch Criticism" the following remarkable statement occurs: "C. F. Keil is at present almost the only important German Old Testament scholar who holds fast to the Mosaic authorship of the entire Pentateuch."

With regards to the Priest-codex (in Leviticus) Prof. Strack has the following: "Have we in it good old traditions of an historical as well as legal kind, or is it the product of later tendential fiction? Is Moses (or

* Handbuch der theologischen Wissenschaften in encyklopädischer Darstellung mit besonderer Rücksicht auf die Entwicklungsgeschichte der einzelner Disziplinen. Herausgegeben von Dr. Otto Zöckler, Ord. Prof. d. Theologie in Greifswald. Erster Band. Grundlegung und Schrifttheologie. Nördlingen. Verlag der C. H. Beck'schen Buchhandlung, 1883.

Digitized by Google

more properly the oldest or pre-prophetic time) the creator of the Law contained in it, or does it emanate from a Priest-school in the century following Ezekiel, and finally from Ezra? Pre-exilic or post-exilic? However much we recognize the fact that the propositions and allegations of those who declare the Priest-codex to be pre-exilic are manifoldly in want partly of correction (this is clear already from their diversity), partly of a better, more consistent and less assailable grounding (this certainly at least in part from the fact that the sharpest attacks have first in recent times from ever new sides with often new means proceeded—the answers for the most part still endure); however willingly also we recognize the fact that the new school of Pentateuch-criticism is already of importance through the stimulus given by it to science; we are on the other hand still decidedly of the conviction that insuperable difficulties stand in the way of the view that the Priest-codex was not edited until after the Exile. Only a few things and these only in extreme brevity can be here indicated.

"1. As regards the linguistic element, it must not be forgotten that through the vocalization, varied orthography and slight grammatical and stylistic changes, without altering of the contents, many archaisms might easily be explained away, as not a few also have certainly been explained away. From this it follows *a*) that the absence or (more properly) the rare occurrence of archaism is in itself no proof of more recent composition; *b*) that linguistic grounds rather forbid a descending below a definite time than command a rising above such a time. The result of a luminous and thorough investigations, worthy of and requiring continuation, of V. Ryssels, De Elohistae [= Priest-codex] Pentateuchi Sermone, Leipzig, 1878, 92 pp., is unfavorable to the view of the post-exilic authorship of the Priest codex. The attempt of F. Giesebrecht (Zeitschrift f. d. alttest. Wiss. I, 177 sqq.) to prove the opposite from linguistic grounds I cannot regard as successful.

"2. How far in pre-exilic writings the Priest-codex is regarded or alluded to, requires still further investigation. Not all that is commonly cited is conclusive; yet I cannot but regard many passages as convincing. Cf. Carl Marti's 'The Tracer of the so-called Fundamental Writing of the Hexateuch in the Pre-exilic Prophets of the Old Testament' (Jahrbb. f. prot. Theol. VI. [1880], 127–161, 308–354, esp. 325 sqq.)

"3. The relation subsisting between Ezekiel and sanctuary law must be reversed [Prof. Strack maintains, that is to say, the dependence of Ezekiel on Leviticus and not the reverse].

Digitized by Google

"4. The testimony that lies in the existence and nature of the Samaritan Pentateuch continues to have weight, despite Kayser's objections (Jahrbb. f. prot. Theol. 1881, 561–563).

"5. Deuteronomy is no original law-book, and does not claim to be such, but is essentially a repetition of older laws, according to tone and contents, designed for the popular need.

"6. The Priest-codex contains a host of laws that after the exile would have been aimless and nugatory.

"7. From the non-observance of laws the non-existence of their laws does not necessarily follow. Examples: Jer. 16, 6 compared with Deut. 14, 1 (and Lev. 19, 28). In spite of the forbidding of images in the Decalogue, fourteen golden lions on the steps of Solomon's throne, twelve bullocks under the brazen sea—the laws in the Priest-codex may have long existed, especially in the circle of the priesthood, before official, general recognition was accorded to them.

"8. It is incredable that the people of Israel, withdrawing from Egypt, where an old priesthood with priestly laws existed, should have remained a thousand years without written priestly laws.

"9. Neh. 8–10 is supposed to furnish testimony to the fact that the Priest-codex was first made known and ceremonially introduced after the Exile, through Ezra and Nehemiah. But this does not appear in the chapters cited, cf. e. g. D. Hoffmann, Magazin f. d. Wiss, des Judenth. VI. (1879), pp. 4–7.

"10. Acceptance of the post-exilic composition of the Priest-codex necessitates the rejection of the historical credibility of the Chronicles.

"The future results of continued labors in Pentateuch-criticism cannot, of course, be predicted in detail. The one result will assuredly remain, that the Pentateuch was not composed by Moses himself, but by later redactors from several documentary sources. Against this conclusion the believing Christian has no need to struggle, as in general against no conclusion of true science. It is undeniably and at present as good as universally recognized, that in the Holy Scriptures besides the divine factor, human factors have also very essentially coöperated. Now the very number of the sources may be applied in favor of the credibility of the Pentateuch. Not for the profane historian alone is it of value to have something handed down to him from more than one narrator. In judging of the object of the sources wrought together in the Pentateuch and in alleging the existence of contradictions in these, the utmost caution is requisite. However firmly we stand by the view that the Priest-codex

Digitized by Google

has had a special predilection for the legal, the priestly, it does not yet follow that the Jehovistic document at an earlier time contained in laws only what is now present in it; but the redactor may well have omitted other matter in order to put in its place the more complete and elaborate importations in the Priest-codex. The redactor took out of each of the various documentary sources just that which each treated most elaborately, what was characteristic of each, so that—if we now analyze—the contradiction, it is highly probable, seems greater than it was in reality between the complete documents. Ewald as far back as 1831 (Stud u. Kr. p. 604)) rightly remarks: 'Double or self-contradictory narratives on the same fact are at least according to the view of the last author [redactor] nowhere to be found,' and we should accord to the redactor confidence even if not blind at least tolerably implicit, in view of the fact that more material lay before him than us, and that his art is eulogized by every interpreter whether in this passage or in that. The right to search for contradictions and the possibility that even with the observance of all precautions much will always remain insoluble contradiction to us, should not be denied, as is self-evident from their observations."

If I understand Prof. Strack aright, he defends the essentially Mosaic origin of the *matter* of the Pentateuch, while emphatically rejecting *Mosaic authorship* of the Pentateuch in its present form. In view of the fact that the far more radical views of Wellhausen and others have, according to Prof. Strack, already secured a great circle, still increasing from month to month, of "enthusiastic adherents" in Germany, and that these views are being industriously propagated among English speaking people by Robertson Smith and others, we are profoundly thankful for even this small favor.

It is my firm conviction that God's truth, as revealed in the Scriptures, is mighty and must prevail. We need not be disturbed by efforts to undermine the records of revelation. The next generation will undoubtedly understand the Scriptures better and more effectively than does the present, and the truth revealed therein will continue to shine forth with ever increasing splendor and power.

Digitized by Google

JACOB'S ZODIAC.

BY PROF. JOHN C. C. CLARKE,
Shurtleff College, Upper Alton, Ill.

Why the astronomical basis of the language of Jacob in Gen. XLIX so escapes the notice of scholars will probably be a puzzle to all who once observe it. The matter is before us in this way:

The division of the apparent path of the sun in the heavens into twelve equal portions, each named after the names given to the principal constellation of each, is of unknown origin and date. The names and the symbols now used can be traced through Latin and Egyptian sources to about the second Christian century. The Babylonians claimed to have recorded consecutive astronomical observations from before 2200 B. C. to the time of Alexander. A Babylonian stone, among other symbols, shows about half the familiar emblems of the zodiacal constellations.

The order of the zodiacal constellations and their names are as follows: Ram, Bull, Twins, Crab, Lion, Virgin, Scales, Scorpion, Archer, Goat, Water-bearer, Fishes.

When Joseph dreamed of the obeisance of the stars (Gen. XXXVII, 9) and related his dream, he did not say that his brothers' stars made obeisance to his star, but to himself, yet the ready interpretation of his father suggests that the family were familiar with some sort of appropriation of the stars and their emblems among the sons of Jacob.

When Jacob gave his final blessing to his children, he used language which was partly prophetic and partly poetic. And the separation of the poetical and figurative from the prophetical has not usually been carefully made. It should be observed that each child is spoken of in terms which are either a direct recognition of some symbol as connected with him, or suggest one and seem to be suggested by it.

If an examination of these symbolical references should show that only three of the emblems are identical with three of the set of twelve in the signs of the zodiac, the common methods of logicians in such compu-

Digitized by Google

tations would show it to be entirely improbable that the identity is accidental. That six should be identical, and the rest even half plausibly so, by accident is morally impossible.

Examining the language of Jacob we find him directly calling Judah a lion, Issachar an ass, Dan a serpent, Naphtali a hind, Joseph a bough; but, of all these, other figurative language is used which suggests other emblems more forcibly in some cases than the emblems named are presented.

If we examine successively the addresses to or about the sons we find Reuben spoken of as water unstable or bubbling or spilled. If he had the water-bearer as his symbol the reference is intelligible, as it scarcely is otherwise. Simeon and Levi, brothers born of the same mother and joined in a notable deed, are coupled. If their symbol was the Twins, they are appropriately referred to. If any critic deems our conjecture strained because Simeon and Levi were not twins, it may be answered to him that the common name Gemini does not usually mean anything but paired or doubled, and that Castor and Pollux, as some named the stars, or Apollo and Hercules as others named them, were not twins.

Zebulun receives promises, but no symbol is directly indicated. His border never reached very near to Zidon, but touched two seas. The word Zidon should have been translated *fishery*. His emblem then would have been a sea, a harbor, ships or fishes. If it was fishes the language is intelligible.

Issachar in the Hebrew is חֲמֹר גָּרֶם a bony ass. In the Syriac he is גַּבְרָא גַ(נ)בְרָא a mighty man, equivalent to Hebrew גֶּבֶר גִּבֹּר. The LXX evidently read חָמַד חֶמֶד hath desired pleasantness, with much appearance of correctness. The Bull is the only sign that is not needed for another child of Jacob; but the Bull is as appropriate a name for the constellation as the Ass, and so slight a change, where all is fantastical, is easily explicable. The difference between the Hebrew, the Greek, and the Syriac suggests questions as to the correct text. The Syriac reading suggests that Orion may have been the original constellation which gave name to the section of the sky now named the Bull, which it could do quite as appropriately as some other sections give names to their sections. But since the Syriac version, like all others, seems unconscious of any astronomical reference, it is more probable that the

Digitized by Google

change of text occurred about the fourth century B. C. when the Hebrew and Estranghelo letters were differentiated, and was a blunder. Possibly even חֲמוֹר was made out of חַפָּר as it easily would have been at that same era. With the Hebrew we call Issachar a strong beast of service. What is said of him better suits the bull than the ass.

Dan's emblem is not named, but hinted. It is said that he shall be נָחָשׁ and שְׁפִיפֹן. The first is a somewhat generic name for venomous creatures. The most significant symbolism is seen in the prophecy that he shall bite a horse's heel; for if Issachar has any sign in the zodiac it must be the Scorpion, and it happens that the Hebrew name for a scorpion, עַקְרָב, seems to be a compound of עָקַר to wound, and עָקֵב heel (so Gesenius).

Gad's symbol is obscurely hinted at. There is something about him suggestive of gregariousness and combativeness. His name means troop; but a troop cannot be figured as a symbol, unless by some gregarious animal like a goat; and it is remarkable, if not significant, that the name גָּד is so nearly the same as the Latin hœdus, Anglo Saxon gat, Danish geed, English goat, and the Hebrew for kid is גְּדִי.

Asher's symbol is obscurely hinted. The Syriac version reads differently, viz: Asher's land is good, etc. The promise is luxurious living or royalty. There is a suggestion of royalty, perhaps of a red color. Whether the Crab was his symbol is an open question.

Naphtali is called אַיָּלָה, a feminine form of the word which means a ram. Gesenius says it may mean a she-goat, or a hind, or a big sheep. That his sign was a sheep, even a ram, can scarcely be doubted.

Joseph is spoken of as an archer too plainly for doubt.

Benjamin is spoken of as a wolf, but the basis of the figurative language is the idea of division, and might well be formed around the symbol of the scales.

Eleven symbols only are thus suggested; but in the zodiac there remains the Virgin, and as a child of Jacob remains Dinah. The circle is complete.

We resurvey our comparison, putting in a first column the names of Jacob's children; in the second the characteristics ascribed to them; in the third the apparent symbol of each; and in the fourth the signs of the zodiac:

Digitized by Google

Reuben.	Water troubled.	Water bearer.	Water-bearer.
Simeon and Levi.	Brothers joined.	Brothers joined.	Brothers joined.
Judah.	Lion.	Lion.	Lion.
Zebulun.	Sea, Ships, Fishery.	Fishes.	Fishes.
Issachar.	Strength, Service.	Ass.	Bull.
Dan.	Venom, Lurking.	Scorpion.	Scorpion.
Gad.	Gregariousness and pugnacity.	Goat.	Goat.
Asher.	Rich food, Royal luxuries.		Crab.
Naphtali.	Big Sheep.	Big Sheep.	Ram.
Joseph.	Archery.	Archer.	Archer.
Benjamin.	Tearing, Division.	Wolf or Scales.	Scales.
Dinah.			Virgin.

Whether or not the signs of the zodiac received their names from the children of Jacob, and these names have come to us through the Israelites may never be discovered. Certainly there is an appearance of an Israelite modification, if not an Israelite origination of the common phantasy, of the Zodiac.

A more probable inference is that the recognition of the ecliptic and the Zodiac was common in Aram, and that to each of Jacob's children was assigned the constellation under which each was born, and we are thus furnished with data for reckoning the length of Jacob's stay in Aram.

A computation on this basis gives a result nearly corresponding with the common reckonings.

In the references to the Zodiac by Jacob, we have a new argument for the antiquity of the narrative, for the addresses so simply recorded have none of the marks of a designed and forged adoption by a more recent writer. The omission of Dinah's name, the obscurity of some of the allusions, and the various readings bear testimony to the antiquity, authenticity and simple naturalness of the narrative. If it had been a late forgery some betraying tokens would have appeared in versions and commentaries, and the coincidence with the zodiacal signs could not have been overlooked as it has been.

Digitized by Google

EZEKIEL AND LEVITICUS.

By PROF. H. G. MITCHELL.
Middletown, Conn.

A work of no little importance in the discussion of the authorship of the Pentateuch has just appeared in Germany, viz: "*Leviticus* XVII–XXVI *and Ezekiel*" by L. Horst.

The author belongs to the school of Reuss, Graf and Wellhausen. He was led to discuss the question that he has treated by a difference of opinion among the destructive critics concerning the authorship of the portion of Leviticus above mentioned. Graf, in view of the fact that these chapters differ materially from the rest of the book and closely resemble parts of the prophecy of Ezekiel, declared that Ezekiel was the author of both. Kayser and with certain limitations, Colenso, shared with him this opinion, but by others it was decidedly rejected. Reuss, Smend and Wellhausen consider these laws later than Ezekiel, and influenced by him, in short a connecting link between him and the ceremonial code. The work of Licentiate Horst is divided into two parts. The first and larger division deals with Lev. XVII–XXVI in itself considered. These chapters are carefully dissected and the authorship of their various parts investigated. This process brings the author to the conclusion that the portion of Holy Writ under investigation can not be the work of the Elohist, though there are parts of it that are genuinely Elohistic. It follows, therefore, that this collection of laws was by the editor interspersed with Elohistic fragments, not as Dillman holds, recast by the Elohist himself. The author of Lev. XVII–XXVI is, moreover, the author of XI, 1–23 and 41–47 and perhaps a few other fragments of the same book. This "law of holiness", as Horst following Klosterman calls this part of Leviticus, is most nearly related to the Book of the Covenant and Deuteronomy. It resembles the Book of the Covenant, both in form and content, though only the ideas run parallel; on the contrary, in spite of numerous resemblances in ideas it is but rarely that its form is that of a parallel passage in Deuteronomy. Lev. XVII–XXVI, however, is later than Deuteronomy, since much that in the former is treated as familiar appears in the latter as new and strange. Chapter XXVI furnishes a clew to the date of the entire code, since it represents the punishment of the people as yet future. The author, therefore, according to Horst, must have flourished in the very last period of the kingdom of Judah, in the reign of Jehoiachim, perhaps even in that of Zedekiah. He could hardly have written as he does after the destruction of the heathen state had been accomplished.

Digitized by Google

The second part of the work treats of the relation of the law of holiness to Ezekiel, a question greatly complicated by the fact that, in spite of apparent resemblances, there are also important differences between it and the prophet's code of the future. This singular relation cannot be explained by making them the work of contemporary authors whether priority be given to the prophet or the law-giver. The two authors must then be considered identical, and Ezekiel be regarded as the author of Lev. XVII–XXVI in the sense that he collected the separate precepts of which it is composed, and clothed them in the peculiar dress in which they now appear. The argument closes with these words: "Ezekiel was therefore, when he wrote his code of the future, quite naturally led to change much in his earlier code. In the first place, according to the prevailing custom, and probably because he found them so represented, he placed the precepts that he collected in the mouth of Moses; later, when he composed a new code for his land and people, he placed himself, as a prophet, under the direct influence of Jehovah. He thus becomes author in the fullest sense of the word, instead of the editor which he had been. This is perhaps the natural solution of the problem largely involved in the criticism of the Pentateuch."

The results which Horst professes to have attained, while they contradict the views of conservative theologians, may be contemplated by them with a certain satisfaction, since they really weaken the radical position. The "newer" critics have insisted upon a development of certain books and portions of books one from another, and consequently an order of development, viz: Book of the Covenant, Deuteronomy, Ezekiel, Leviticus, XVII–XXVI, Sacredotal code. Horst questions this order and gives his reasons for questioning it. One cannot but ask if an order of development in which essential steps may be transposed, does not lack the main character of such an order. Horst has ill served the school with which he is identified in another respect. If, as he claims to have shown, Ezekiel, in his code of the future so thoroughly changed, and even annulled, precepts which he had twenty-five years before given to the people as Mosaic, how can we, as is done for the sake of crowding the Elohist into the latter part of the exile or even a later period, conclude from a disagreement between Ezekiel and the Pentateuch, that the prophet was not acquainted with it, at least as a body of Mosaic ordinances?

Digitized by Google

THE LEVITICAL LAW AS A TUITION TO THEISM.

BY PROF. WILLIAM C. WILKINSON, D. D.
Tarrytown, N. Y.

The purpose of the Levitical law as a scheme of Divine tuition for the Jews, is perhaps largely explained by its tendency to cultivate in the Hebrew mind theistic and monotheistic ideas. That law was of course a device of elaborate prefigurement to forerun the coming of Christ. But, coördinate with this meaning as type and prophecy, the ritual of the Mosaic economy subserved another purpose. It educated the Jews into the faith of a living and personal God. The law was a school-master until Christ. The problem for the providential administration of Jewish history was, to prepare one race of men for the earthly advent of Christ incarnate among them. For this end, it was necessary to take a people abjectly ignorant, and from amidst an environment of heathenism, raise them to the height of a pure monotheistic faith. The method was, to announce a law under sanctions the most awful and sublime. This law was accompanied with a system of precepts that invaded Jewish life at every conceivable point. Not a day in the year, not an hour in the day, but some imperative of the Divine will met the Israelite, demanding obedience.. Every such imperative brought into the consciousness of the Jew a fresh recollection of the being of God, and of his living personality. It is hardly too much to say that this perpetual encounter of commands to be obeyed, was chiefly what wrought at last into the Jewish nation that connection of the unity and personality of God which has created so remarkable, so unique a characteristic of the Hebrew Scriptures. With almost infinite pains on the part of the teacher, and at what terrible cost to the learner, the lesson was effectively taught and definitely learned. The Jews became believers in one God and that a personal God. Of this God, nature to them was full. If it thundered, Jehovah uttered his voice. If the winds blew, Jehovah made them his chariot. It was his lightning that enlightened the world. If a volcanic eruption occurred, it was the hills melting like wax at the presence of the Lord. Jewish theism became so intense that it might look like pantheism. God was nature to them. But God was nature in a sense vividly antithetic to nature's being God.

What God thus, with an awful magnificence of revelation, had, after many ages of history, succeeded at length in teaching to the Jews, to such effect that they wrote it inseparably into all their literature, many

Digitized by Google

modern interpreters, forsooth, of that literature, are at fatuous, but futile pains to eliminate thence. They tell us that expressions such as those just recalled from Hebrew Scripture, were idiosyncratic ways which that peculiar nation had, of representing in language the processes of nature!

Nay, verily. But it was of tuition, and not of intuition, that those forms of speech were born. The inveterate bent of the Jews to relapse and become polytheists and idolaters again, that bent so frequently and so tragically illustrated in their history, this is proof sufficient that the idea of God, as one and personal, was not an idea peculiarly natural to the Jewish stock. The Jews had the same natural tendency in religion as did the neighboring nations around them. That tendency was all to idolatry. The Jews were disciplined to be monotheists, and disciplined to believe in their God as a personal being. And a large part of the discipline by which they were trained to these convictions, consisted in the vast and elaborate scheme of requirements that brought them incessantly into contact, through obedience rendered, with a living, invisible, authoritative, absolute, Personal Will.

"THE HEBREW CLUB," LOWELL, MASS.

By Rev. J. W. Haley.

Some three or four years since, one of the clergymen of Lowell, wishing to revive his knowledge of the Hebrew language, and recognizing the value of associated action, proposed to some of his clerical brethren the idea of the formation of a club for the study of this ancient and venerable language. Soon such a club was formed, and proceeded to the proposed work. At first, the club studied carefully the current Sunday-school lessons in the Old Testament for that year. They prepared and published in one of the city papers, "Vox Populi," weekly expositions of these lessons.

When, in the regular order, the field of Sunday-school study was changed from the Old Testament to the New, the Hebrew Club resolved to proceed to the critical study of the much-neglected book of Esther. Accordingly they made a new translation of that book directly from the original, with great care and labor, bringing to bear upon it, so far as was practicable, all the aids and appliances of exegetical scholarship. They sought to procure for examination whatever had been written in

Digitized by Google

relation to the book, whether monographs or commentaries; thus availing themselves of all the light which had been thrown upon it from any source, or in any age. Their new version was, from time to time, subjected to repeated revision by the members of the club, individually and collectively. They also sent printed copies of their production to eminent Hebrew scholars in this and other countries, requesting their criticisms and suggestions, which in turn received careful and respectful consideration by the club.

The translation thus slowly and thoroughly elaborated is to be published soon, accompanied with critical and exegetical notes, vocabularies, topographical diagrams etc., etc.

It is believed that few commentaries have been issued which have cost so much solid and conscientious labor, in proportion to the amount of scripture text considered. It is safe to say that the volume will prove a valuable addition to the surprisingly meager—and, for the most part, unsatisfactory—literature pertaining to the Book of Esther. The work above described will appear early in the ensuing spring, as is expected.

The Hebrew Club has also prepared some thirty discourses upon characters prominent in the book, or topics suggested by it. These discourses will probably make their appearance in a second and companion volume.

The Club also contemplate similar careful and thorough treatment of the Books of Ezra and Nehemiah, These two books, together with that mentioned above, comprise a sort of *terra incognita*, a little-known and seldom-explored portion of God's word; yet an important portion covering, as it does, a very interesting period of Jewish history.

The Club at present comprises the following members: Rev. Owen Street, D. D., Rev. J. M. Green, D. D., and Rev. W. P. Alcott of Roxford. Quite recently, until their removal from the vicinity, Rev. Prof. G. F. Wright of Oberlin, Ohio, and Rev. Selah Merrill, D. D., American Consul at Jerusalem, were connected with the Club.

Several other gentlemen have, for a longer or shorter period, participated in the work, until the pressure of other duties constrained them to surrender their membership.

Such is a concise account of the origin, object, labors and *personnel* of the Hebrew Club which has its head-quarters at Lowell, Mass.

It is to be hoped that ministerial brethren in other places may be encouraged to go and do likewise, or better.

Digitized by Google

ANTIQUITY AND AUTHORITY OF THE HEBREW ACCENTS.

From Davidson's Outlines of Hebrew Accentuation.

The supposed authority of the accents is very dependent on their supposed antiquity. The accents form now a part of all our printed Bibles. The fact is curious. Why are they there, and by what authority? Here on the one hand we are in danger of falling under the influence of a derationalizing superstition, and on the other, under a supercilious flippancy, the well-beloved child of ignorance. The early reformed theologians looked on the accents as a divine institution, the immediate handiwork of Moses or Ezra, men commissioned of God, among other things, to bequeath this precious legacy to coming generations. The present race of men, conceited and ungrateful, look upon what Buxtorf reverenced as an effort of uncreated Wisdom, with contempt, as the childish finicalities of "mechanical" Jews. It is probable that the first opinion and the last are equally impertinent. We should hardly *a priori* expect an accentual revelation; and, lest *a priori* disproof should not carry conviction, it is enough to say that no evidence of such revelation is forthcoming. There are rabbinic testimonies enough, but so there are to many things that are impossible. At the same time we set out from the principle that a deliberately conceived and intricately worked out system, such as the Hebrew accentuation, must have a purpose and a meaning; and that Jews, though at times harboring foolish conceits, are much on a level as to rationality with other creatures. Hence we expect to find an *intention* at least in the accentuation, whether fully realized or not. And as all Jewish intentions looked in one direction, that of preserving inviolate their divinely inspired Scriptures, it is probable that if we can really read the intention of the accents, we shall not have lost, but gained in our esteem for human reverence and religious care, as well as in our accurate understanding of the Bible.

The system of accents, then, is neither to be attributed to highest divine wisdom nor deepest human folly. It is the result of a peculiar critical development of the human mind, a development not unconnected with other similar tendencies which appeared simultaneously, or in close succession, in Arabia on the south, and in Syria on the north of Palestine. We would be wrong in limiting this critical bent to any single family of the Semitic race, or circumscribing its activity to a very narrow circle of years. The three chief families of Semites seem to have manifested the tendency in common, priority to some degree in point of time and influence being due to the Syrians, who in their turn were stimulated by their contact and rivalry with the Greeks, and by the new mental energy communicated by the reception of the Christian religion and its sacred literature. We would be wrong in venturing to say that this peculiar criticism arose in such a year and expired in such another. Minds are exceedingly slow to motion. A direction cannot be communicated to a national mind without the concurrence of many forces, the application and success of which requires many years. And as mental springs are only gradually and painfully bent, they are only gradually and with

Digitized by Google

difficulty relaxed. A critical tendency will not terminate so abruptly that a precise date can be assigned to its expiry. If we take the close of the Talmud[1] on the one side and the close of the tenth century on the other, embracing a period of four or five hundred years, we shall have room enough for that peculiar class of men who conceived and completed the so-called Massoretic vowel and accentual system. Neither the vowels nor the accents are the discovery of one individual—they are likely the slow growth of centuries. Acute critics have noticed in different books of the Bible a slight difference of vocalization.[2] So, too, in the Hagiographa, a somewhat different accentuation is observable from that current in the other books, *e. g.*, in the frequent use of the accents Pāzēr and Qărnê phārāh,[3] showing unmistakably a difference of hands.

Regarding antiquity and authority, a rational criticism cannot entertain any doubts on these two points—*first*, the novelty of the present vocalic and accentual *signs; second*, the antiquity of the sounds and style of declamation which they signify; the twofold accuracy with which tradition has handed down the pronunciation of the Bible text, and with which the present system of Massoretic points represents it. The briefest outline only of argument can be offered in support of these positions.[4]

(*a*) The peculiar nature of the Semitic word-stem. The idea lay in the bare consonantal stem itself; the modification of idea lay in the modified stem. But as the modification was either a change of vowel inside or a very apparent addition outside, the triliteral stem was itself still recognizable, and the fundamental idea it conveyed immediately suggested. Even the peculiar modification of idea was often suggested by a prefixed or added consonant, which was also a sort of index what vowel change was at the same time introduced, and altogether with the surrounding sense left a reader who was well versed in the tongue at no loss for the exact pronunciation and meaning.

To this has to be added the analogy of the other languages. In general the Semitic tongues are not vocalized. The Qoran,[5] it is true was vocalized soon after Mohammed's death, but other works usually present the bare consonantal text. The Syrians most probably communicated the idea of a complete vocalization to

[1] The Talmudic period was of about 310 years duration—188 to 498. Kiel, Einleitung s. 596. Leop. Dukes, Sprache der Mischnah, s. 15. Authorities do not entirely agree. Conf. Zunz. Die gottesdienstlichen Vorträge der Juden, historisch entwickelt, s. 52 ff.

[2] Ewald, Lehrbuch, p. 136.

[3] Ibid., p. 207, 99*a*. See, on the gradual rise and nature of the perfectly similar Syriac punctual system, Ewald, Abhandlungen zur Orient. u. Bib. Literatur, Erster Theil, art. iii. p. 53 foll.

[4] The first to fight the current Jewish dogma of the divinity of the points and their Mosaic or at least Ezraitic origin, was Elias Levita, himself a Jew. The modern invention of the accents and vowel signs has been most ably maintained by Ludovicus Cappellus, Arcanum pentateuch punctationis revelatum, published first by Erpenius 1624. The other side has been supported with great learning by the younger Buxtorf, in reply to Cappellus, in his Tractatus de punct. origine, antiquitate, etc., 1648; a work containing much information on other subjects besides those in immediate dispute. The reader may consult, in addition to the above fundamental works (Spitzner, Vindiciæ originis et auctor. divinæ punct. vocal, Lips., 1791, said to contain full information on the stages of the controversy and the circumstances of the disputants); Carpzov, Critica Sacra, chap. v. s. 7, in favour of the divine authority; Brian Walton's proleg. to his Polyglot, iii. 38 foll. against it; also Keil, Einleitung, s. 510 f. ff.; Davidson's Bib. Criticism, p. 37 foll. In the present century the subject has been again most thoroughly discussed by Hupfeld, Beleuchtung dunkler Stellen der Alttest. Textgeschichte, Studien u. Kritiken, 1830, p. 549, etc., and 1857, p. 830 foll., which may be regarded as demonstrative of the post-Talmudic origin of the present punctual *symbols*. Also coinciding generally with Hupfeld, Ewald, Lehrbuch, p. 121–142.

[5] Theodor Nöldeke, Geschichte des Qorans, s. 305 folg. Göttingen, 1860.

Digitized by Google

the Jews, having themselves borrowed it from the Greeks. The Jewish Grammarians, however, far outstripped their Syrian guide, and forerunners.

(*b*) The peculiar aspect of the present Massoretic text. Very early the Jews employed the consonants ו and י to express certain vowel or diphthongal sounds, especially when final; they also employed א and ה, particularly the latter for the same purpose. And the Greek alphabet shows that this tendency appeared in very early times, and included even *ayin* among the vowel representatives. At first these vowel letters or *matres lectionis* were used very sparingly and only under necessity, and seldom are to be seen in the earlier books except where they are final or where there is a concourse of vowels; but in later Hebrew, when the Aramæan began to intrude upon the Palestinian speech, and the native language was less perfectly understood, writers such as Jeremiah and Ezechiel find it necessary to give the *scriptio plena*, that is, to vocalize much more frequently; and not seldom this vocalization of theirs conflicts with the Massoretic system afterwards superinduced upon it, *e. g.* כולם for כֻּלָּם, הובנים for הָבִ֫ין (hŏb).

And to this attaches itself the whole question of the Q'ri and K'thibh, the latter being the consonantal text which the vocalizer worked upon, and in which, from being already partially vocalized by another system than his own, he found certain things anomalous and not conformable to the laws of pronunciation current in his time, and supposed by him to be generally recognizable in the Old Testament text; the former being the readings recommended by him in these particular cases as substitutes for the anomalous readings which he found; the readings he recommended being conformable to the rules of pronunciation recognized by him as current in his day, and supposed by him to prevail generally in the Scriptures. But, obviously, if the punctuator or vocalizer and the original writer of the consonants were one and the same person such anomalies are totally inexplicable; and as these anomalous words occur in the latest books of the Old Testament, and there most frequently, (*e. g.* Daniel), the punctuation cannot have been anterior to the close of the Canon.

It may have been contemporary, however, with this event. But the fact that the vocalizer, whoever he was, stuck his own vocalization upon consonants which it did not fit, and did not presume to alter the consonantal text, makes this supposition unlikely and renders it probable that the punctuator did not feel himself to possess a similar authority to that of the original writers. In the hands of inspired writers the productions of previous inspired men are treated with all freedom. None are so remarkable for this free use of their predecessors as two of the later writers, Jeremiah and the Chronicler. They permit themselves the greatest liberties with the foregoing text, feeling their own divine commission to warrant any adaptation of previous divine words that their own times and circumstances may demand. The vocalizers, however, allow themselves no such freedom; they were conscious of standing on a much lower platform than the writers of the consonantal text. Hence any claim that may be put in for Ezra is not to be looked at.

(*c*) A more conclusive testimony is that of versions. (1) The Septuagint. Here there are two points—the remarkable agreement in many cases between the Septuagint and our present vocalization, and the equally remarkable disagreement

Digitized by Google

in others. Advocates of a preseptuagintal vocalization lay much weight on the former, their opponents equally much on the latter. The latter, the fact of deviation in such a multitude of instances—which we need not cite as any one can lay his hand on many such passages in the Septuagint, which are numerous in proportion to the difficulties of the text, and it is often quite evident *what* punctuation has been supplied to the naked consonants—seems quite conclusive against the existence of vowel signs at the time of this translation. For agreement is explicable from context and especially from tradition; disagreement on the supposition of a pointed text is explicable only on the hypothesis of erroneous punctuation on the part of MSS. employed by the Seventy, or erroneous punctuation on the part of our Massoretic Bibles. The former is improbable, *first*, from the nature of the undertaking, because on any hypothesis of object or translator, the best and correctest MSS. would be at the command of the authors; *second*, the deviations are too wide to be explicable on the ground of different punctuation, they are often the result of sheer conjecture put forth by an ignorance that felt itself completely at a loss. The latter hypothesis, error in our Massoretic Bibles, is a hypothesis destructive of our faith in our present punctuation, and is otherwise not to be entertained, because *per se* the Massoretic readings are widely more rational and self-testifying than those of the Septuagint. But to refer the blunders of the Septuagint to a vocalization at all, destroys our faith in all vocalization. For if such a vocalization existed so early, containing such manifold deviations from another vocalization which has now become current, we give little for either or both. It is satisfactory, however, to know that in Jerome's time the uniform conviction was that the Seventy had no vowels before them; and this Father explains and excuses their mistakes from that fact,—verbi ambiguitate decepti (in Isaiah, xxiv. 23).

(2) The Targums or Chaldee translations. The agreement of Onkelos with our present punctuation is something remarkable. It is hardly fair, however, to assert[6] that hardly any deviations are to be found. There are a few good passages.[7] In Jonathan's Targum on the Prophets the instances are numerous, and all Buxtorf's sophistry[8] cannot explain them away. In the Targum of Pseudo Jonathan on the Pentateuch, or the Targum Jerushalmi, examples meet us everywhere. That Onkelos is more correct than the others arises partly from his own character as a scholar and faithful translator and adherent of his tradition, while the others —even Jonathan, to some extent—are mere paraphrasers, their additions in some cases amounting to actual Midrashim (*e. g.* on the Song); and partly from the plainness of the law, and the intimate acquaintance, for many reasons, of all Jews with its readings. This latter circumstance, it is, which accounts for the superiority of the Seventy's version of the Pentateuch. It is precisely, as with them, in the difficult passages, such as the song of Jacob, Gen. xlix., that Onkelos hesitates and loses hold of an unwavering tradition. It is a conjecture of Gesenius altogether groundless and intolerable, that the agreement between Onkelos and our own is to be explained by supposing Onkelos the basis of the later punctuation.[9]

(3) The Peshito Syriac. Here we need not go far to meet with many proofs

[6] As does Buxtorff, Tractatus de punct., p. 136.
[7] See for examples, Winer de Onkeloso, p. 29 and ff.
[8] Tractat de punct., p. 138 ff.
[9] Geschichte der Hebr. Sprache, s. 193.

Digitized by Google

that this translation was made from unpointed MSS. In Gen. xxii. 14, for example, יראה has been read יִרְאֶה, instead of יִרְאֶה. So, Gen. xlix. 24, מִשָּׁם *from there*, has been read and translated מִשֵּׁם from *Shem*.[10]

(*d*) After the acute investigations of Hupfeld already alluded to, it must be conceded that Jerome, however much he knew of vowels and spake of them, knew nothing of our present vowel or accentual signs. He employs the term *accentus*, but not in the sense of accent, but of pronunciation.[11] It must be granted to the same author that the Talmud is also ignorant of vowel or accentual signs in our sense of the word.[12]

(*e*) To all this might be added much more. For example, the historic fact of a change of the form of the consonantal writing long after the close of the canon. Ezra has no claim to be regarded as the author of the present square character, nor has any single individual; that character is the slow result of time, and the operation of the double tendency to tachygraphy and calligraphy, producing on the one hand a rounder and swifter character than the old Phenician, which is stiff and awkward and unconnected, and on the other appending points and corners, or Taggin, by way of ornament. But the present vowels can accommodate themselves only to the present consonants; these cannot have been generally current long before our era. and not exclusively even then, and so the vowels must be more recent still. Again, to the same effect is the unlawfulness of using in the synagogues a pointed text. The consonants alone were holy, the vowels common and unclean and excrescence of mere human growth upon the exclusively divine.

A final agreement may be referred to. In 1845, Dr. Pinner, the editor of the "Talmud, with German translation,"[13] published a prospectus and list of MSS. belonging to the Odessa Society for History and Antiquities.[14] The editor divides these MSS. into three classes: A. ספרי תורה, rolls of the law; B. ספרי תנך, rolls of Biblical books in general, law, prophets, and Hagiographa; C. ספרי תלמוד וגאונים, Talmudic and rabbinical writings. In the second class, B, and in this class, No. 3—the later prophets—stands a MS. with a vocalization and accentuation widely different from our common Massoretic system. The MS. contains the writings of Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. The vowels and accents in this MS. differ from our own, not only in form and position, but also in number. In position, all the vowels, and nearly all the accents, stand above the line; in number the accents are fewer, the vowels more numerous, amounting in all to twenty. Păttăḥ-furtive does not appear; and there are no double accents, nor any post positive or prepositive, but all stand on the tone-syllable.[15] At the same time the vowel and accentual systems are fundamentally

[10] For much information on this and other points connected with this version, see Hirzel, De Pent. vers. Syr. quam Peshito vocant, indole, p. 12, etc.; Credner, De Proph. Minor. vers. Syr. indole, p. 54 f and 91 c.

[11] Hupfeld, Studien u. Kritiken, 1830, p. 571

[12] Ibid, p. 554.

[13] Unfortunately, no more than the first volume even appeared, death having arrested the progress of the great work.

[14] The somewhat lengthy title of Dr. Pinner's prospectus is "Prospectus der Odessaer Gesellschaft für Geschichte u. Alterthümer gehörenden ältesten Hebräischen und rabbinischen Manuscripte, ein Beitrag zur Biblischen Exegese; von Dr. Pinner, Herausgeber des Talmud mit Deutscher Uebersetzung, nebst einem lithographirten Fac-simile des Propheten חבקוק Habaquq, aus einem Manuscripte vom Jahre, 916. Odessa auf Kosten der Gesellschaft, 18 5

[15] Those who have not access to the work of Pinner itself, may consult a good account of it, given by Ewald, Jahrbücher, 1848, p. 160 ff (art. vii.).

Digitized by Google

the same as those of the Massorites, agreeing in many cases to the slightest shades. This punctuation must have taken its rise somewhere in the East, and has accordingly been named the Assyrian system.[16] Our present system is a native of the West, perhaps Tiberias. The MS. in which the Assyrian appears bears date 916. But from inspecting it, it can be seen at once that the particular system with which it is accented was not the only one known to the accentuators, but was beginning to give way before another, the Tiberian. Double punctuation occurs in several cases, and the first three verses of Malachi have been pointed quite according to our mode of punctuation.

These facts seem to indicate, beyond the reach of controversy, that the determination of the Jewish mind in the direction of vocalization and accentuation was not a determination peculiar to the western or Palestinian Jews, but common to them with their eastern or Assyrian countrymen. They show that the mere invention of symbols was a thing of comparatively modern date, and that the symbols took different forms in different regions. They show further that while different families constructed different systems of symbols, and worked independently, though contemporaneously, at giving sensuous form and outward expression to their tradition, it was yet a common tradition which they labored to express. So that while we cannot hesitate to believe in the comparatively modern rise of our present signs, we have every reason to consider ancient and primitive the pronunciation and declaration which they so successfully signify.[17]

CRITICAL NOTES.

Inverted Nuns in the Bible.—Inverted Nûns are found in Ps.107, between the 22d and 28th verses and in Num. 10, 35-36; see the larger Massorah on Ps. 107, and Num. 10. These abnormal and singular marks are of a very high antiquity; they were already in use several centuries before the vowel-signs and accent-signs were added to the consonant-text of the Bible. They are mentioned and commented upon in the Bab. Talmud Rosh-Hashanah 17 b. and Shabbath 116 a., in Sifrê ad Num. l. c., in Gen. Rabba chap. 64. During the Massorites' period and soon thereafter the statements and explanations concerning these marks multiply considerably. They are more or less spoken of in Tr. Sof'rim 6, 1, 2; Aboth d'rabbi Nathan 34; Pesikta Zutratha ad Num. 10, in Nathan Romi's Talmudic Lexicon Arukh s. v. אך; by Hai Gaon (quoted in Maggid Mishneh ad Maimon. Yad Hăzakah, Shabb. 11, 10); by Rashi in his commentaries on the Bible and Talmud passages under consideration; and in many other places. In the Talmud these marks are called סימניות *signs*; in Sifrê, נקודות, *points*; in Sof'rim, שיפור, *ornamentations*; by the Massorites and subsequent authors, נונים הפוכים or נונין מנוזרות, *inverted nuns*. But what is the meaning of these strange signs?

[16] Babylon war das Saatfeld für die meisten Gattungen der jüdischen Litteratur. Fürst, Kultur u. Literatur geschichte der Juden in Asien, p. 2, quoted by Donaldson, Jashar, p. 18, note.

[17] See the arguments for the late origin of the punctuation, excellently stated (in addition to the books already mentioned) in Gesenius, Geschichte der Heb. Sprache, Abschnitt iii., B., p. 182 folg.; Jahn, Einleitung, § 96, s. 340, folg.; also Hävernik, Einleitung, i., 1, s. 204 ff., who borrows from Hupfeld. Also briefly, Horne's Introduction by Davidson, vol. ii., p. 18 and foll.

Digitized by Google

Already Talmud and Sifrê remark, they were to denote that the verses were not in their proper order. And why not? The oldest explanation, which is almost unanimously accepted by the later exegetes, we find in Rosh-Hashanah l. c. There it is stated that these "signs"—and consequently the disorder of the verses—have the same meaning as the Hebrew particles אך and רק have; that is, they indicate a restrictive and limitative sense in which the verses are to be taken. So, f. in Ps. 107, 28 we read, "They cried unto the Lord when they were in distress, and He brought them out of their affliction." Not always, however, were they delivered, remarks the Talmud, only when their prayers were sent up in proper times, a fulfillment of them was granted. Similarly in regard to the inverted Nûns in Numbers the Jewish doctors of the second century—if not earlier—said, that the verses 35 and 36 in chapter 10, would more properly have found their position in another part of the Scriptures, but that they were inserted here in order to separate the accounts of two unfortunate events in Israel's history. Rabbi Jehuda, the Naṣi, and his cotemporary, Bar Qappara (towards the end of the second century) and still earlier Rabbi Jonathan and others considered the two verses, included by the peculiar Nûn-signs, as a book by itself, the preceding part of Numeri they counted as a whole book, and the other part following chapter 10, 36 as another book. And so it was in those early days a widely adopted opinion that the Torah was in reality not a *Pentateuch*, but a *Heptateuch* (Tr. Shabbath and Gen. Rabba ut supra; Levit. Rabba chapter 11; Rashi, Naḥmanides, Solomon Norzi and others on Num. 10, 35, etc.). The Pharisaic law recorded in Mishnah Yadayim 3, 5 (which, in all likelihood, originated in times anterior to Christianity) also presupposes a Heptateuch, as it considered the two verses, above specified, as a ספר, a book by itself.

It deserves notice perhaps that, according to some, there should also be an inverted Nûn in "חרן," the last word of Gen. chap. 11. see Rashi and Minḥath Shāy ad l., also the Marginal Massorah in a few Bible editions. But it is very doubtful whether there is any good substantiation for it. The elder Talmudic and Midrashic literature does not know anything of *this* inverted Nûn. Tr. Sofrim, where one would naturally look first for a mention of it, is silent in regard to it. So are, Rashi excepted, all the commentaries. The printed editions of the Hebrew Bible, with the exception of *very* few, have the regularly formed final Nûn. And the written Torah-scrolls which are kept in the Synagogues for ritualistic purposes, and which have to be of the most rigid correctness, *must* have on this place the regular final Nûn, according to existing ecclesiastical requirements; and should an inverted Nûn be found in said word בחרן, the same would have to be erased and corrected before the Scroll would again be considered proper to read therefrom publicly.

B. FELSENTHAL.

Some Emendations to the Text of Samuel.—(1) I Sam. IV. 13. Read יד דרך, מִצְפָּה *by the side of the way toward Mizpah*, near to which the battle took place that proved so unfortunate for the Israelites; for (cf. VII. 12) Samuel set up the memorial stone between Mizpah and הישן, at the place where (cf. IV. 1) the camp of the Israelites had stood.

(2) XVI. 12. Instead of the intolerable עם־יפה we should read יְעִלֵּם

Digitized by Google

[*a stripling*] as David is called XVII. 56, or נָעִם [*pleasant*] which is affirmed of persons 2 Sam. I. 23 and Canticles I. 16. In the last case the corruption in the text might have been occasioned by the uncommon defective writing.

(3) XXVI. 8. Instead of בחנית ובארץ [*with the spear and in the earth*] we should unquestionably read, by carrying the ו back to the preceding word, בחניתו בארץ, *with his spear into the earth*, especially since חניתו precedes (vs. 7).

(4) XXVI. 23. In לְאִישׁ there is found, presumably, אִישַׁי the Chaldaic form for יִשַׁי, which was not understood by the transcribers, but occurs, nevertheless, in I Chron. II. 13. Hence it may perhaps be read: לְבֶן־ אִישַׁי [*to the son of Jesse*]. בן being shortened (ב'), could easily have fallen out by reason of the preceding ב in ישיב. This emphatic designation of himself by David would be altogether in place here.[1]

(5) 2 Sam. XXII. 6.[2] Thenius remarks concerning this: Aug. Gesenius[3] would read שְׁאוֹל ח' *the cohorts of Saul.* While as yet I knew nothing of this conjecture, I had arrived at the opinion that the words of the superscription had come from a reader who read חֶבְלֵי־שְׁאוֹל in vs. 6 but understood it as *snares of Saul*, and by reason of this thought of the incident related in I Sam. XIX. 11 ff, where David was truly "surrounded by the snares of Saul." *Max Krenkel in Zeitschrift fuer die Alttestamentliche Wissenschaft.* F.

The Construction with לְמַעַן.—The most perfect development of the idea of purpose in the Hebrew language is denoted by the particle לְמַעַן.

This word is compounded of the preposition ל and the noun מַעַן, from מַעֲנֶה —R. ענה, *to oppose, respond—response.* The noun, as its form indicates, is a *status constructus.* It governs the following clause in the subjective genitive. The literal meaning of the compound is correctly given by Noldius—*ad responsum*, which indicates a *bearing.* The difference between it and the simple preposition when used to denote a purpose is just that which arises out of the distinction between *bearing* and *direction.* The former denotes a constant, the latter a transient purpose. The purpose denoted by the former is the focus of a beam of convergent, that denoted by the latter the extremity of one of a beam of divergent rays. Hence, while as has been remarked, the purpose denoted by ל is exhausted by a single effort, that denoted by למען may give occasion to an unlimited number of efforts. It is, therefore, impossible to classify the examples of the use of למען under divisions made with reference to the signification of the leading verb as in the case of ל. Moreover, nothing can be affirmed with reference to the fulfilment of the intention of the agent. It is left uncertain.

An example of the use of each of these words will best illustrate their respective peculiarities. The brethren of Joseph, Gen. XLII. 7, in reply to his question:

---

[1] This hypothesis appears far-fetched. Would not the ל after יש'ב and before בן tend to prevent the falling out of the latter if it had ever been written?

[2] Massoretic text: חֶבְלֵי שְׁאוֹל סַבָּנִי; E. V. *The sorrows of hell compassed me about.*

[3] *Opinluncula de* ח' ש' 2 Sam. XXII. 6 etc. 1747.

Digitized by Google

Whence come ye? said: *From the land of Canaan to buy food.* This is a good instance of the use of ל with the infinitive to denote without emphasis the aim of an agent. An emphatic form of the same construction is furnished in v. 9, where Joseph says, reversing the order of the clauses: *To see the nakedness of the land are ye come.* The idea in each case is that a single act is performed from a single impulse toward a certain object. Compare with these passages 1 Sam. XVII. 28. Jesse had sent David to the camp to carry provisions to his brethren and inquire after their health. The young shepherd, on his arrival, fell into conversation with the soldiers about Goliath. Eliab, overhearing his outburst of indignation that a heathen should defy the armies of the living God, replied in anger: *Why is it that thou hast come down? And with whom hast thou left those few sheep in the desert? I know thy pride and the naughtiness of thine heart? For the sake of seeing war hast thou come down.* Had Eliab wished merely to deny the ostensible purpose of David's visit to the camp by asserting another, he would have employed, as Joseph did, ל with the infinitive. He did not confine himself to this. He chose rather to represent the purpose of David's visit as a characteristic one, grounded in certain traits which he does not scruple to call by their proper names, a purpose that might operate at any time and as often as an opportunity were furnished. To do this he employs לִמְעַן. The familiar passage Gen. XII. 13 is a second illustration of the force of this word. Abram, in persuading Sarai to say to the Egyptians that she was his sister, used the argument: *that it may be well for me*, appealing to her affection for him, which may well be regarded a constant motive. The fifth commandment. Ex. XX, 12, is based upon an appeal to the universal love of life. Deut. VII, 14, 15, 16 reads: *Jahveh, thy God, who brought thee out of the land of Egypt * * * who led thee through that great and terrible desert * * * * * who brought thee water out of the flinty rock, who fed thee in the desert with manna, for the sake of humbling thee;* where no fewer than four coördinate protases, representing as many distinct acts, are connected by לִמְעַן with a single apodosis denoting the purpose of them all.

These examples will suffice to establish the assertion that לִמְעַן denotes a constant purpose, corresponding very nearly to the German *auf dass*[1]) and the English *for the sake of* in its strictest sense. H. G. MITCHELL.

Psalm XC. 3.—This verse seems to have got out of its proper place for the following reasons: (1) Because it breaks in between the logical connection of v. 2 and v. 4, both treating of the Eternity of God. (2) Because verse 4 begins with a כִּי, for which the antecedent phrase affords no basis, whilst v. 2 does. (3) Because the pronominal accusative in זַרַמְתָּם v. 5 is likewise without an antecedent noun. All difficulties are removed by placing v. 4 immediately after 2; thus:

בְּטֶרֶם הָרִים ... אַתָּה אֵל: כִּי אֶלֶף שָׁנִים ... תָּשֵׁב אֱנוֹשׁ עַד דַּכָּא
וַתֹּאמֶר שׁוּבוּ בְנֵי אָדָם: זַרַמְתָּם שֵׁנָה יִהְיוּ וגו׳:

G. GOTTHEIL.

---

[1]) *Auf dass* is found 159 times in the German Old Testament, being translated 93 times from לִמְעַן, 35 times from ל, 20 times from כ, 4 times from בְּעֲבוּר, twice from עַד and once from each אוּלַי, עַל-דְּבָרַת and פֶּן. Three times it has no Hebrew equivalent.

Digitized by Google

GENERAL NOTES.

The Waters of Galilee.—Galilee was a well watered country. The words of promise spoken to the Hebrews in regard to the land which they were to enter, "a land of brooks of water, of fountains and depths springing from valleys and hills" (Deut. viii. 7), would be truer of Galilee than of any other section. The lakes of this province, with their blue, transparent waters, contribute not a little to the charming beauty of the landscapes. The water of Lake Merom is sweet, as is also that of Lake Tiberias, and crystal clear (Wars, III. 10 : 7). The Rabbis find it difficult to praise enough their beautiful lake, which was justly the pride of their whole land. They speak, in a phrase already quoted, of its "gracefully flowing" or "gliding waters." Jehovah, they said, had created seven seas, and of these he had chosen the Sea of Gennesareth as his special delight. The names of these seas are given as the Great Sea, or the Mediterranean; the Sea of Tiberias, which was also known to them as Genusar; the Sea of Samecho, known in Josephus as Semechonitis; the Salt Sea, or the Sea of Sodom; the Sea of Hultha; the Sea of Shelhath, or Sheliyath; and the Sea of Apamia (Tal. Jer., Kilaim 32 *a*).

The Jordan, the only stream in Palestine deserving the name of "river," with its "sources," its "floods," and its remarkably winding course, belonged, at least in its upper and finer half, to Galilee. Perhaps the Litany, where it bends from a southerly to a westerly course, touched upon the northern frontier of this province. Here belonged the Kishon, the famous "river of battle," called in the song of Deborah and Barak "that ancient river" (Judges v. 21). It took its rise near the foot of Tabor, went in a winding course across the plain of Esdraelon, and entered the Bay of Acre near the foot of Carmel. A principal feeder of this stream came from Gilboa and Engannim. It received "the waters of Megiddo" not far from the town of the same name. When the Kishon was at its height, it would be, partly on account of its quicksands, as impassable as the ocean itself to a retreating army (Van de Velde, I. p. 289). The river Belus should also be mentioned, which entered the sea near Acre, and from the fine sand of whose bed the Phœnecians, according to tradition, first made glass. The present name of the stream with which so important a fact is connected, is Nahr N'aman; but we are not so certain as to what name it bore in the early Hebrew history. In Josh. xix. 27, we find a Shichor Libnath mentioned, which has been thought to be identical with the river Belus of Josephus and Pliny. But this is doubted by so eminent a scholar as Mr. George Grove (Smith's Bible Dictionary, IV. p. 2996), who thinks even that the Hebrew words do not refer to any river.

"No less than four springs pour forth their almost full-grown rivers through the plain" of Gennesareth. "Beautiful springs, characteristic of the whole valley of the Jordan, are unusually numerous and copious along the western shore of the lake" (Stanley, Sinai and Palestine, p. 366). Half an hour north of the town of Tiberias are five or six profuse springs lying near together and called the "cool fountains," to distinguish them from the hot ones south of the city. Ritter speaks of "the hundred brooks" that distribute their waters through the neighborhood of Banias, "carrying fertility everywhere" (Ritter, II. pp. 192, 262). Thomson speaks of "the ample supply of water about Ayûn. Six streams have been counted

Digitized by Google

flowing into lake Huleh from the mountains lying west of it,—the largest of which streams is from forty to fifty feet wide. The abundance of dew which falls about Tabor, remarked by Burckhardt, Robinson, and others, was of the utmost importance to vegetation in that immediate neighborhood. The "dew of Hermon" was long ago praised (Ps. cxxxiii. 3), and the rich vegetation of the surrounding region is largely due to this fructifying influence. The perpetual snow on Hermon proved no doubt an unspeakable blessing to the people of this province, freshening the atmosphere by day, and cooling it by night (Tacitus, Hist. V. 9). The snow was even carried to Tyre, Sidon, and Damascus as a luxury, and laborers sweltering in the hot harvest fields used it to cool the water which they drank (Prov. xxv. 13; Jer. xviii. 14). No doubt Herod Antipas at his feasts in Tiberias enjoyed also from this very source the modern luxury of ice-water! Not only were ice and snow from the mountains used for the purpose now indicated, but the inhabitants of this city had still another method of making warm water cool and delightful. This method was in use throughout the Jordan valley, and especially in Jericho, where the heat was intense. Water from the fountain, lake, or stream was put into earthen jars, which were of a great variety of sizes, according to the needs of families or individuals, and these were exposed to the air, generally in a sheltered place, and where a draft was felt. In this manner it became extremely cold even in the hottest weather, and was regarded as one of the greatest comforts of life. In ministering to the sick, and in entertaining weary travelers, "a cup of cold water" (Matt. x. 42) was not only refreshing, it was more highly prized than a bag of gold (Wars, III. 10 : 7; IV. 8 : 3).

The warm springs of this province are also to be noticed: at Biram, Gadara, and Tiberias, of which those at the last place were, perhaps, the most renowned. "These three springs," the Rabbis say, "remained after the deluge." The exact location of Biram is not known (Neubauer, pp. 36, 37; Graetz, III. p. 392; Arnaud, p. 258; Sinai and Palestine, p. 366; Ritter, II. p. 246), nor do the limits of this work permit us to describe the remarkable springs at Gadara. There is a large cluster of them near Tiberias. Some of these are hot, and are called by the Rabbis "the boiling waters" (Neubauer, ph. 24, 35). The supply of water in the largest is sufficient to turn the wheels of mills (Ritter, II. p. 246, from Burckhardt). Pliny (Nat. Hist. V. 15), referring to these springs, uses the expression, "which are so conducive to the restoration of health," as though their medicinal qualities were widely known. Josephus (Life XVI.) reports that when he was governor of Galilee, his enemy, John of Gischala, asked him for "permission to come down and use the hot baths of Tiberias for the benefit of his health." The permission was granted, although John really desired it as an opportunity of carrying out his schemes of political intrigue. We find a case where a certain famous Rabbi, Joshua Ben Levi, being sick, bathed in these warm springs, supporting himself meantime on the arm of a friend (Jer. Talmud, Shabbath 3 *a*). These springs were indeed one of the "watering places" of that age and country, the delightful resort of people of means, and were visited also with great benefit by the feeble or sick of the land, on account of the healing properties of the waters. People were attracted hither from Jerusalem and all other parts of the land, and no doubt the city of Tiberias was, by this means, greatly increased both in size and importance.

Digitized by Google

If, in a word, we think of the numberless brooks and mountain torrents, the springs, besides the warm ones already mentioned, the reservoirs, the aqueducts and watercourses, remains of which exist about the plain of Gennesareth and elsewhere (Recovery of Jerusalem, p. 272), the fountains, the cisterns, and the wells, we have a land in which there was no lack of water, and one surprisingly favored in this respect above Judea.

A Peculiarity of Palestine.—In Greece and Italy and Spain, it is the mountainous tract which is beset with banditti—the level country which is safe. In Palestine, on the contrary, the mountain tracts are comparatively secure, though infested with villages of hereditary ruffians here and there; but the plains, with hardly an exception, are more or less dangerous. Perhaps the most striking contrast is the passage from the Hauran and plain of Damascus, to the uplands of the Lebanon and anti-Lebanon, with their quiet villages, and fruit-gardens, breathing an atmosphere almost of European comfort and security. The cause is soon told. Palestine is an island in a desert waste—but from this very fact it is also an island in the midst of pirates. The Bedouin tribes are the corsairs of the wilderness; the plains which run into the mountains are the creeks into which they naturally penetrate. Far up the plains of Philistia and Sharon come the Arabs of the Tih; deep into the centre of Palestine, into the plain of Esdraelon, especially when the harvest has left the fields clear for pasturage, come the Arabs of the Haurân and of Gilead. The same levels which of old gave an opening to the chariots of the Canaanites, now admit the inroad of these wandering shepherds. On one occasion even in ancient times, there was a migration of Bedouins into Palestine on a gigantic scale; when the Midianites and Amalekites, and children of the east, encamped against the Israelites in their maritime plain, "with their cattle and their tents," and "pitched" their tents in Esdraelon, and "lay along the valley like grasshoppers for multitude."[1] This, doubtless, was a great exception, and in the flourishing times of the Jewish Monarchy and of the Roman Empire, the hordes of the Desert were kept out, or were, as in the case of the tribes of Petrea in the time of the Herods, brought within the range of a partial civilization. But now, like the sands of their own deserts which engulf the monuments of Egypt, no longer defended by a watchful and living population, they have broken in upon the country far and near; and in the total absence of solitary dwelling-places—in the gathering together of all the settled inhabitants into villages,—and in the walls which, as at Jerusalem, enclose the cities round, with locked gates and guarded towers—we see the effect of the constant terror which they inspire. It is the same peculiarity of Eastern life, as was exhibited in its largest proportions in the vast fortifications with which Nineveh and Babylon shut themselves in against the attacks of the Bedouins of the Assyrian Desert, and in the great wall which still defends the Chinese empire against the Mongolian tribes, who are to the civilization of Northern Asia, what the Arabs are to that of the south.

[1] Judges vi. 3, 5, 33; vii. 12. See Chapter IX.

Digitized by Google

Use of the Context in Interpretation.—In the employment of the context as a means of interpretation, two errors have been committed, the one through negligence, and the other through exaggeration.

1. *Negligence.*—The context, the natural and logical resource of the interpreter, has neither been sufficiently appreciated nor employed. This help, although being of great use, possesses no especial attraction to certain minds, since it does not conduct to brilliant and unlooked-for results. Other resources, such as the parallels, the etymology, and archæology, are very frequently preferred, as affording scope for ingenuity.

2. *Exaggeration.*—Sometimes, on the other hand, too much importance has been given to the context. Generally the dogmatical school has fallen into the error of negligence, while exaggeration is predicable of the rationalistic school. The influence of the context in revealing the true sense is evidently proportionate to the harmony of ideas throughout the whole passage. The extent of this harmony, however, changes according to the nature of the writings, and frequently according to the character of the authors. The context is neither so connected nor so extended in a poetical, historical, or sententious, as in a didactic or oratorical passage. What context, other than the parallelism, is there from the tenth to the twenty-ninth chapter of Proverbs? The One-hundred-and-nineteenth Psalm, being purely alphabetical, presents as little context. It would therefore be absurd to proceed in the interpretation of this Psalm, as in that of the Fiftieth Psalm, which forms a complete whole, carefully elaborated and closely united. In the Prophets context is often evident and important, but of no great extent. The specialties, the variations, the sudden transitions peculiar to the prophetical writings, render the employment of the context much less useful there than elsewhere.

This is where the rationalistic interpretations have erred, when they have contested, in particular, the Messianic sense of the prophetical writings, and their predictive sense in general. Reasoning as they have been accustomed to do in the didactic works, they have denied the Messianic sense, even the evident oracles, because the preceding verses were engaged with other subjects. This is a pure *petitio principii.* They have denied the prophecy because they did not discover in it the characteristics which they preconceived to be necessary to a prophecy.

The interpreter who wishes to explain a word or phrase by the aid of the context, should first of all determine the limits of the context. He should endeavor to comprehend the full sense and the general bond of union of the passage, seeking not the brilliant and ingenious interpretation, but the correct sense and the natural connection.

This done, he will still be cautious, remembering that he may have arrived only at a probability of truth. In order to verify his conclusions he should repeat his labor, weighing each word, comparing the several details, taking account of the preference given by the author to each expression and each figure, until a complete harmony has been established between the different elements of the context and the context itself, between the context and the text, between the lesser parts and the whole. The conclusions thus attained should be further verified by an appeal to the other resources of Hermeneutics.—*Elliott & Harsha.*

Digitized by Google

The Manna of the Biblical Narrative as Compared with Modern Manna.—All attempts to explain the account of the manna as the narrative of a merely natural phenomenon may be considered as, in one way or another, effectually refuted. Knobel's statement is the acknowledgment of a sharp scholarly rationalist. Winer was obliged to consider the Biblical narrative a *distorted* account of a natural occurrence. Hengstenberg and Keil, who endeavor to find in the exudations of the tarfa a natural basis for the transaction, are obliged to admit an intensification of the powers of nature. Kalisch claims two kinds, one the tree-manna, the other air-manna. But while there are points of resemblance between the manna of the Biblical narrative and that of the tarfa-tree, Knobel, in his commentary on this passage, Kurtz (History of the Old Covenant, iii. 33, *et seq.*), and others, have exhaustively shown, on the other hand, the numerous points of difference and incompatibility. Accordingly, the great body of sober travelers (*e. g.*, Wellsted, Schubert, Robinson, Laborde, Stanley, and many others), together with such expositors as Knobel and Murphy, accept this incompatibility, while the forced explanations of Keil, Kalisch, and Lange tend to the same result. Knobel sums up the points of disagreement thus: The manna (1) comes with the cloud and dew from heaven (Exod. xvi. 4, 14; Num. vi. 9); (2) falls in such enormous quantities as to supply every person of the great host with a homer a day [the modern product, says Stanley, would support but one man six months]; (3) yields every man exactly what he needs, neither more nor less; (4) falls only on six days out of seven, with a double portion on the sixth; (5) corrupts when kept from one workday to another, but keeps perfectly over the seventh day; (5) is ground in mills and pounded in mortars, which cannot be done with the modern manna; (7) is boiled and baked into cakes, for which the modern manna is wholly unsuitable. To which may be added, it was independent of particular localities and seasons, and continued steadily till the fortieth year; also, that the modern manna, as Schubert well remarks, "contains none of the substances necessary for the daily nourishment of the animal frame," being now used only for medicinal purposes. Stanley has given a condensed but effective statement of the case, Sinai, p. 28. Lange's attempt to answer Knobel's sharp array of *facts* in part by assuming here a "symbolic language of the theocratic religion" and a "rich ideal light," and partly by the assumption of the mingling of other (farinacious) elements with the manna in cooking, supported by no Scriptural hints even, is hardly worthy of such an expositor. See Lange on Exodus xvi. The transaction was clearly supernatural in substance, although we may freely admit that, like some of the miracles in Egypt, it offered to some extent a kind of outward conformity to certain natural phenomena of the region.—*Bartlett.*

Digitized by Google

EDITORIAL NOTES.

A Double Number.—It was found utterly impossible to issue the January number of *The Hebrew Student* in good season. The work involved in the organization of the "Society," referred to below, was of such a nature as constantly to call the editor away from home and entirely to engross his attention while at home and it was therefore decided to issue the two numbers as one. The regular amount of matter is furnished. It is believed that no inconvenience will arise to subscribers from this exceptional arrangement. Right here we may be permitted to say that it is our desire to place the paper in the hands of the subscribers by the *first* of each month. Thus far in almost every case the issue has been necessarily delayed. It is thought that arrangements have now been completed which will enable this to be done hereafter.

Delitzsch and Peters.—It is with pleasure that we call attention to Professor Friedrich Delitzsch's view concerning the origin of that much disputed word "Jehovah," or "Yahveh," as presented and criticised by Dr. John P. Peters. A special interest attaches to the view, to the author of the view, and to the critic of it. Dr. Peters, a graduate of Yale, where likewise he obtained his doctorate, has, for several years, been prosecuting Semitic studies in Leipzig. He is closely associated with the leaders in this department of study, and bids fair to become, if he is not already, eminent as a Semitic scholar. We trust that, when he is ready to return, a position will await him, where he may carry on without interruption the work so well begun. Dr. Friedrich Delitzsch is known to all. Perhaps he is only less widely known than his father, Dr. Franz Delitzsch. What the father has done and is doing for the department of Introduction and Interpretation, the son is doing in the field of Assyriology, that field in which vast treasures have been found, and from which treasures yet greater will be taken. Professor Delitzsch will soon go to London, to work in the British Museum where, in greatest number these treasures have been deposited. He has kindly consented to furnish for publication in the STUDENT, notes concerning the work in which he is there to be engaged. But not the least interesting is the *view*. It is certainly striking and attractive. That it is not entirely conclusive, we understand the author himself to confess. Our American readers must of course remember that Prof. Delitzsch's view of the authorship of the Pentateuch, though common in Germany, would scarcely command the vote of an ordinary council or presbytery in this country. We believe that he agrees in the main with Wellhausen. These opinions are seen at various points in the discussion. But aside from all this, is there not something fresh and, to say the least, plausible in the view presented? Much side-matter of an important and interesting character appears in the discussion, and we feel assured that a careful study of the article will be profitable.

Bibliography.—One of the most valuable theological journals is the *Theologische Literaturzeitung*, which is issued fortnightly by Drs. A. Harnack. and E. Schürer, Professors at Giessen. That part of it which we desire to mention here is the *Bibliographie* by Dr. Caspar René Gregory. Many of our readers are, doubtless, already familiar with this department of the journal. Few American scholars

Digitized by Google

have received in Germany the recognition which has been awarded Dr. Gregory. He it is to whom has been entrusted the work of carrying the new edition of Tischendorf's New Testament through the press. Under the title given above, Dr. Gregory furnishes in each number (1) a list of the latest German theological books,—the full title, author, style of binding, place and name of publisher, date, and price being given in each case ; (2) a list of the new foreign theological books, with the same items ; (3) a list of articles bearing upon theological questions, which appear in recent Reviews, Journals and Periodicals of every country, including the name of the author, the title, the number of pages ; (4) a list of the recent Book-reviews published in the various Reviews, Journals and Periodicals. One will appreciate the magnitude of the work when it is known that in a single issue as many as one hundred and ninety different entries are made. Let us take pride in our American scholarship, in view of the recognition which it has received in this and similar instances.

Scholarly Ministers.—That is ministers, who, at the same time, may fairly be called critical scholars. Are there any such? Is it possible for a man to preach and yet be scholarly? Is it not necessary for every minister to make up his mind, once for all, that if he preaches, he must give up study, or that if he studies he must give up preaching? To be sure he may read the papers, he may keep acquainted with the political and scientific questions of the day, he may read the Review-Literature, including Homiletic Monthlies, he may also do light reading, and perhaps keep up his classics and learn German and French, but as for *study*, whether theological, historical, or exegetical, it is quite out of the question. How can he be expected to *study*, with all the cares of his parish upon his shoulders? Besides, there are other men who have nothing to do but to *study*. The pastor can with little trouble make use of the results of their study. A is an eminent scholar, (he does not preach) and he says that this doctrine is correct, that this event took place at a certain date as the result of certain agencies at work at that time, that the meaning of this text is undoubtedly so and so. Is not this sufficient for any pastor? What right has he to dispute A's opinion? To be sure B holds views that are exactly opposite, and B, too, is recognized as an eminent scholar. But that is a matter of no moment; either view will answer. The pastor cannot be a scholar. He must allow some one else to decide all these questions for him. How can he decide as to the meaning of a text when the leading scholars disagree? He must let all such texts alone, and must confine himself exclusively to those about which there is no difference of opinion, or better, if he will scrupulously avoid the study of all texts he will never learn of these disagreements, and will thereby be saved a world of trouble. Without a doubt preaching is preaching, and scholarship is scholarship. The preacher who spends valuable time in studying Hebrew roots, or Greek constructions, with the vain hope that possibly it will aid him to know the exact meaning of this word, or the correct force of that construction,—such a preacher has missed his calling. If he takes pleasure in such work, it is clear evidence that he was called to be a scholar, and not to preach.

A Conservative Attitude.—It is the purpose of THE HEBREW STUDENT, as already announced in a former number, to maintain a conservative attitude with reference to all theories and speculations, whether in the line of the "higher"

Digitized by Google

criticism or not. This purpose, upon various occasions, has been emphasized. At the same time, however, it has been the purpose of the journal to allow free discussion of these questions. In accordance with this policy, the first four numbers contained by Dr. Curtiss a translation of the latest views of Pentateuch criticism as held by Dr. Delitzsch. It was believed that THE HEBREW STUDENT could serve its patrons *best*, by informing them from time to time of the various phases and changes which are taking place in this "new" science. No good reason for changing this policy has, as yet, presented itself. We are aware that, in the estimation of some, this is publishing error in order to confute it. To us it seems otherwise. It is rather the becoming acquainted with new ideas for the purpose of sifting them. The most common newspaper paragraph of the day runs thus: "C. F. Keil is at present almost the only important German Old Testament scholar who holds fast to the Mosaic authorship of the entire Pentateuch." If this is true, and there is no ground whatever for disputing the statement, is it not time that the facts in the case, the *views* which these learned, and in many instances. truly Christian scholars hold, should, at least, be known to our ministers? Is it to be regarded as a dangerous policy to publish facts? Let it be understood, once for all, that THE HEBREW STUDENT, in publishing articles written by men who entertain these views, or articles containing translations from such writers, does this not to propagate the views presented, but in order to bring them to the notice of American ministers and scholars, that the truth which they contain may be discovered in the mass of speculation which surrounds it. It is only by unrestricted discussion that this end will be reached. If our present views are correct, they can surely be established. If they are incorrect, we ought to be aware of the fact. While, however, we reserve the privilege of publishing what we believe to be honest and sincere discussion on either side of these questions, we disclaim all responsibility for the views put forth by our contributors. This matter is referred to, at this time, because, probably, the present number will be thought, by some, to contain matter of an objectionable character. Certain views of Delitzsch, Orelli, Strack, and Horst are given, but in every case they are accompanied by the criticisms of those who, with perhaps a single exception, will at once be recognized as strictly conservative. We trust that our position will not be misunderstood.

The Society of the American Institute of Hebrew.—At a meeting held at the Grand Pacific Hotel, Chicago, Jan. 20th, there was organized what will henceforth be known legally as "*The Society of the A. I. H.*" The Society consists of one thousand shares, which are held by about one hundred and twenty-five clergymen and laymen, representative men of nearly every evangelical denomination. The reader is referred to the second page of the cover for the names of the officers of the Society and for a statement of its aims and purposes. It will not be out of place, perhaps, to mention here a few of the facts connected with the origin and organization of this Society:

1. *Within two years* the "Hebrew Correspondence Club," which began work Feb. 14th, 1881, with forty members, has grown into *The Hebrew Correspondence School*, with its four Courses, and over five hundred members. The plan is no longer an experiment. What seemed to many to be utterly impracticable, viz: to teach

Digitized by Google

Hebrew *by correspondence* to those who were entirely ignorant of the language, has been shown to be a comparatively "easy" matter, at least in the case of the one hundred and fifty beginners now at work. There are but few States, and, indeed, but few Countries, in which members do not reside, and there is not an evangelical denomination in the country unrepresented.

2. *Within two years* the Hebrew Summer School has come to be recognized as a summer resort where one may spend his vacation with profit, if not with rest. From a Winter School with two classes and twelve members, it has grown to be a Summer School with, last year, eight classes and seventy members. In arranging for the coming summer (July 2nd—30th), provision will be made for fifteen classes and one hundred and twenty-five members. The faculty will include six instructors, and four special lecturers; among the latter will be Prof. William Henry Green, D. D., of Princeton, and Prof. Howard Osgood, D. D., of Rochester.

3. *Within one year* the friends of the movement have seen the establishment of a monthly journal, the aim of which is to foster and help on this important work. Although but ten numbers of the journal have been issued, it has been recognized by the press of all denominations as a periodical worthy of the support of every minister. With an increased subscription-list, it will be possible to promise still better things in the future.

4. *Within six months* a fourth department, indispensable to the highest interests of the movement, has been organized. *The Hebrew Book Exchange* is yet in its infancy as a business venture, but its work has begun in earnest. It responds daily to inquiries for information concerning the author, edition, subject, price and *value* of this or that book. It is the means of placing in the libraries of pastors, teachers, and educational institutions many books relating to the Old Testament, which would not otherwise find their way into these libraries. It is in possession of a complete outfit for printing English, Hebrew and Greek, and arrangements are already in progress for the purchase of Syriac, Arabic, Samaritan and Rabbinical Hebrew type. It has already commenced the work of publishing and no long time will elapse, it is believed, before it will be in a position to place before the ministerial public several series of volumes on subjects relating to the Old Testament, books of great value, which, perhaps, no other publishing house would feel warranted in issuing. In addition to this, it may be stated that The Hebrew Book Exchange has already laid the foundation of a *Circulating Library of Semitic Literature*, which shall be at the service of every member of the Institute of Hebrew.

5. It will readily be seen that the success of a movement, which, though restricted to a single department, is intended to cover so large a field, is largely dependent upon the resources which it can command in the way of financial assistance. Such a work from its very nature, cannot remain a *personal* work. The combination involved is, to say the least, unique. It is not merely an educational work. It is as well a business, and to carry on a business there is needed *capital*. For the purpose of securing the necessary capital, the *Society* was organized. The Society is to be regarded as the legal corporation, through whose officers this great work will be prosecuted. To the Society the officers will

Digitized by Google

be accountable for the manner in which the work is performed. The Society likewise will be responsible to its patrons for the manner in which its affairs are conducted by its officers. This, in brief, is the *Society*, and by this Society the American Institute of Hebrew with all its departments will be managed.

BOOK-NOTICES.

[*All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.*]

*LIBRI DANIELIS, EZRAE ET NEHEMIAE.**

This is the most elaborate in the series of texts published by Baer and Delitzsch. Beside the usual *appendices criticæ et Massoreticæ* it contains an examination of supposed Babylonian words by the now well known Assyriologist, Friedrich Delitzsch and an *adumbratio Chaldaismi Biblici* by Dr. Baer as indicated in the title. The Introduction by Prof. Franz Delitzsch notices briefly the corruption of the text (or rather of the Massora) in ordinary editions, and describes the MSS. used for this one.

Friedrich Delitzsch brings us little new. He is inclined to favor the identification of "the great and noble Asnapper" (Ezra IV : 10) with Assurbanipal and even to suppose the shorter name a corruption of the other.

The *adumbratio* is a full series of Paradigms of Chaldee forms, beginning with the pronouns and ending with the weak verbs. There follows a table of all the verbs found in Biblical Chaldee, grouped in their respective species. A few remarks are added concerning obscure or anomalous forms. There seems no reason why this set of tables should not furnish all the grammatical aid needed for the study of the Chaldee portions of the Bible.

If these plates should be used for a new edition of these books or in printing a complete Old Testament it is much to be hoped that heavier and firmer paper may be chosen

H. P. SMITH.

MUHAMMED IN MEDINA.†

The appearance of this volume and the acceptance of a professorship by Wellhausen have caused some discussion, as indicating his abandonment of Old Testament studies. The only statement in the book bearing upon this point is where he gave it as his object "to learn something of the wild vine upon which the plant of Jehovah's Torah is grafted by priest and prophet. For I have no

* LIBRI DANIELIS, EZRAE ET NEHEMIAE; textum Massoreticum accuratissime expressit, e fontibus Massorae codicumque varie illustravit, adumbrationem Chaldaismi Biblici adjecit, S. BAER. Cum praefatione Francisci Delitzsch et glossis Babylonicis Friederici Delitzsch. Lipsiae 1882, pp. LX et 136, 8vo.

† Das ist, Vakidi's Kitab al Maghazi in verkürzter deutscher Wiedergabe herausgegeben von J. WELLHAUSEN. Berlin (G. Reimer) 1882. Pp. 472, 8vo.

Digitized by Google

doubt that a conception of the condition of the Hebrews on their entrance into history may be best won by a study of Arabian antiquity." If it be objected that we know the Arabs only through Islam and so cannot get at their [preislamitic] antiquity, he would reply that the earlier stages of Islam show plainly the condition from which the people had just emerged.

The book is, as stated in the title, an abridged translation of Vakidi's collection of traditions concerning Mohammed—one of the earliest Arabic histories. Wellhausen gives in the preface some account of the MSS. on which he had to rely, a justification of his system of translation, an estimate of his author and a criticism of Sprenger's Life of Mohammed. The translation begins with Anno Hegirae and gives the history of ten years. It will be thought characteristic of Mohammedanism that it is a chronicle of raids and battles in almost unintermitting sequence. The rudeness of the people is illustrated on almost every page. The light thrown upon Old Testament scenery is much less than one would expect.

H. P. SMITH.

*DIE SPRUECHE DER VAETER.**

The Mishna treatise Pirqê Abhôth has always been a favorite and has been edited a number of times. This edition differs, in several respects advantageously, from earlier ones. It endeavors to meet the wants of students and is well adapted to this end. In the first place the text is vocalized throughout, undoubtedly a great help to those accustomed to the Massoretic punctuation. Then all words not found in the Bible or whose meaning is not the same as in Biblical Hebrew are defined in the annotations when first met, and referred to in subsequent passages. A complete index of the words so defined is provided at the end of the book. Finally the cheapness of this edition contrasts favorably with the price of others, Taylor's *Sayings of the Jewish Fathers* (Cambridge University Press, 1877) for example. More information of various kinds may be got from Taylor's elaborate and scholarly book, but for practical aid to the student who wishes some knowledge of post-biblical Hebrew, Strack's is to be preferred. H. P. SMITH.

OLD TESTAMENT ETHICS VINDICATED.†

Perhaps no more difficult subject presents itself in connection with Biblical Study, than that of Old Testament Ethics. Among other qualifications which are necessary to a satisfactory discussion of the questions involved, there may be mentioned: (1) a wide and comprehensive grasp of ancient history and customs, (2) a thorough knowledge of Biblical history, (3) a marked ability as an exegete, and (4) a reasonable acquaintance with the attacks which have been made through all the centuries. The author of this volume seems to be qualified for his work, at

* DIE SPRUECHE DER VAETER; ein ethischer Mischna Traktat mit kurzer Einleitung, Aumerkungen und einem Wortregister von Lic. Dr. HERM. L. STRACK. Karlsruhe und Leipzig, 1882. Pp. 58, small 8vo.

† OLD TESTAMENT ETHICS VINDICATED, being an exposition of Old Testament Morals, a comparison of Old Testament Morals with the Morals of Heathen—so called—"Sacred Books," Religious Philosophers, and Infidel writers; and a Vindication of Old Testament Morals against Infidelity. By REV. W. A. JARREL, Published by the author, Greenville, Texas. Pp. 277. Price, $1.50.

Digitized by Google

least, in the last particular. As to the other particulars we are not so certain. His style is certainly unique. His exegesis, we fear, is lame in several places. The quotations probably constitute the best feature of the book. The book is strictly orthodox, the author feeling in conscience bound kindly but firmly to rebuke the uncertain sound of certain orthodox pens with reference to Mr. Emerson. The discussions are full, fourteen arguments, e. g., being brought forward to prove that the Jephthah did not sacrifice his daughter. The book would be of more value if it had a table of contents and an index. R.

*THE FAITHS OF THE WORLD.**

The importance attached to the study of the Comparative History of Religions has been the signal for numerous discussions. What kin is Heathendom to Christendom? What are their beliefs in common? What are the features of Heathendom that most resemble Christianity? What are their systems of belief as a whole? What is their influence on their devotees? In no other work of the same compass are all of these questions discussed in an equally impartial, thorough, clear and comprehensive manner.

It comprises twelve lectures upon eleven of the great world-religions. A bare mention of the topics and authors must suffice:

I and II. Religions of India; Brahmanism and Buddhism, REV. JNO. CAIRD, D. D. These lectures evincing a most thorough mastery of the principles of these faiths, are treated with the characteristic fullness and clearness of the author. III. The Religion of China, REV. GEO. MATHESON, D. D. But one of the great state-religions, and the principal one, Confucianism, is dealt with. It is a masterly treatment of the author's "ancient Carlyle," his life and teachings. IV. The Religion of Persia: Zoroaster and Zend Avesta, REV. JNO. MILNE. This contains a chaotic mass of facts, whose value is almost nothing from lack of scientific treatment. V. The Religion of Egypt, REV. JAS. DODDS, D. D. The "cradle of civilization," the Nile Valley, is the storehouse of primitive wisdom and religion. Dr. Dodds takes up the embalmed religion, lays back its folds, and displays it in the full light of modern research. We now come down to comparatively modern times, in (VI) The Religion of Greece, PROF. MILLIGAN, and (VII) The Religion of Rome, REV. JAS. MCGREGOR, D. D. These are full treatments of Greek and Roman mythology and worship. The VIIIth brings us nearer home—a pithy treatment on the Teutonic and Scandinavian Religions, by DR. BURNS. On (IX) The Religion of Central America, DR. LANG, brings us to our own continent and initiates us into the mysteries of the belief and worship of the Aztecs and Toltecs. Judaism as the religion of ancient Israel, by DR. TAYLOR of Edinburgh, is next discussed in a concise, yet exhaustive manner. Mohammedanism, DR. LEES, as the outgrowth of the character of its founder is lacking neither in thoroughness nor systematic treatment. A capstone for the series is Christianity in Relation to

† THE FAITHS OF THE WORLD. St. Giles' Lectures. 8vo, pp. 364. New York: Charles Scribner's Sons. Price $1.50.

Digitized by Google

other Religions, by DR. FLINT. This is a most superior treatment. Few, if any, have put this subject in more clear and forcible language than the author of this lecture.

On the study of Comparative Religions, this is almost a complete epitome of the great religions of the world, treated in the light of the latest research. P.

*KUENEN'S NATIONAL RELIGIONS AND UNIVERSAL RELIGIONS.**

Every attempt to popularize the latest results of Old Testament investigation, whether these results be true or false, we are not unwilling to welcome with pleasure; and not less, for this reason, the work of the renowned professor of theology at Leyden. First, because the popular mind is slow to grasp the truth at the bottom of Old Testament criticism, and only by such full statements as both classes of investigators must lay before the mind, can the truth be elucidated. Even negative and erroneous opinions often modify essentially, in the interest of truth, the old and opposing orthodoxy. The history of Christian doctrine is a proof of this.

What is the relation of National to Universal Religions? is the question propounded in this book. But as Kuenen confesses his studies in other religions than those of the Scriptures to be but "asides," he devotes the major part of his work to the history of Judaism and its relations to Christianity. To confine ourselves to his discussion of these subjects would be best to fulfill the aim of this journal.

Denying positively that the religion of Israel had its origin from Egypt, he asserts that from the earliest times to the captivity the people of Israel worshipped Him whom he calls *Yahweh*. This worship, however, was crude and primitive, in numerous temples, on high places, by festival days, through priests, whose duties consisted in serving at the altar and exercising judgment. This was the National religion, the religion of the people. Whence then appears the antagonism between this view and the declarations of the writers of the Historical books who represent as most wicked this very worship of Yahweh which seems to be so general? The whole difficulty is solved by two simple explanations. First, these books were written hundreds of years after; second, they were written by men who were promulgating among the people of their days a new scheme of Yahweh worship, its basis in the Levitical law and its centre of worship, Jerusalem. But side by side with the priests of this primitive Yahweh worship stand the Prophets, who indeed may have originally sprung out of them. These constituted a great class, allies of the priests, "priests extraordinary." Out of this class, towering above it, rise the great prophets of the early period, Samuel and Elijah,—and the Canonical prophets. These Canonical prophets stand in two relations to the people and the popular religion; on the one hand they are in sympathy with the national idea of religion; the revival, the restoration is to be for Israel; their text, "*Yahweh Israel's God, and Israel Yahweh's people!*" But on the other hand they appear in sharp antagonism with the popular conception of the religion of Yahweh, by reason of the new

* National Religions and Universal Religions, [The Hibbert Lectures, 1882.] by A. Kuenen, D. D., L.L. D. New York, 1882. Chas. Scribner's Sons. 12mo. 7½x5. pp. 365, Cloth, $1 50. [Hebrew Book Exchange. Morgan Park, Ill., $1.20.]

Digitized by Google

conception they have of the *universalism* of Yahweh worship. And this latter conception arises out of their idea of the ethical character of God. This basis of universalism is worked out into the Deuteronomic Thorah, which apparently coming to nought by reason of the creation of *Judaism* by Ezra and Nehemiah, lives on, appears in the Essenes, among the Pharisees, and finally culminates in the Universal Religion founded by Jesus. "We have no hesitation in pronouncing Christianity the most universal of religions." (311.)

In this rapid and inadequate statement which contains but little new to the student of Kuenen's "Religion of Israel," one is impressed with many thoughts, as well as oppressed with many queries. The writer's calm *audacity* is overwhelming. His one-sidedness is as startling as his breadth.

While he does not deny, he ignores the supernatural; he obscurely hints at what his idea of prophecy can be. He plays with Scripture as a cat with a mouse; or as a child with wax. All these writers ought to be read with this in mind,—that while they are keen verbal critics, they are doubtful metaphysicians. Some of them cannot appreciate the relation of metaphysics and theology to criticism. To criticise the Bible by previously eliminating the supernatural, is like the study of a dead man. As anatomical students of the Scriptures we recognize the value of these critics. But we reserve the right to breathe again into the book the spirit of the Divine.

This book is written with marvellous clearness and simplicity. While a genuine contribution to a profound science of religion, it commends itself to the ordinary reader by the brilliance and pungency of its style as well as in the tone of sincere modesty which, with all its boldness, it cannot fail to impress. G.

LETTERS OF CERTAIN JEWS TO MONSIEUR VOLTAIRE.

I an glad to offer my mite to confirm the authority of the Old Testament. I have just finished a rare and valuable book which I think is out of print, and if so I hope some one will speedily reprint it. The title page reads as follows: "Letters of Certain Jews to Monsieur Voltaire containing an apology for their own People and for the Old Testament, with commentary and notes translated by the Rev. Philip Lefance, D. D.—two volumes in one—Published by Hermen Hooker, Philadelphia, and George G. Jones, Cincinnati."

This book furnishes the Christian community in general, and the theologian in particular, with unanswerable arguments, against the horrors of infidelity, the virulent assaults of Voltaire against Moses and the Prophets—considering the Pentateuch and its authorship—The adoration of the Golden Calf answered—The ritual laws of the Jews—Toleration among the Jews—That the Jewish Religion was more wisely tolerant than other ancient religions—The Mosaic laws, religious and moral political laws, military laws, civil laws—The object, antiquity, duration, &c., of the Mosaic legislation—Whether the Jewish law authorized human sacrifices—Jephtath's daughter was not sacrificed, else why did the Hebrew maidens go up four days every year to "talk with her" and comfort her?—Circumcision is considered and the mistakes of Voltaire corrected—Solomon his riches, having the

Digitized by Google

extent of the dominions, &c.—The Book of Wisdom—The Book of Proverbs—Sciences and Arts of Languages, Latin, Greek, and Hebrew. The Book has an index of every subject, treats nearly 250 separate topics. The Book has 612 pages and is entitled "Jews Letters to Voltaire."—I offer two testimonials, the first from a clergyman, the second from an eminent physician of Kentucky. "I regard this work as one of the most triumphant reputations of Voltaire's skeptical philosophy and of his varied assaults against the Bible I have met. It is the work of mighty minds, well read in Hebrew learning and thorough masters of their subject. It will be profitable to Christians, Jews and Infidels to give the work a careful reading." The doctor's testimony is this: "I regard the book as one of the most extraordinary I have met in my reading, for merit, logic, courtesy, learning, and comprehensive intelllgence. Some years ago, I offered twenty dollars for a copy of it, and could not buy it, but afterwards got it by accident." E. B. GOODALL.

SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.

AMERICAN LITERATURE.

LENORMANT, F., The Beginnings of History, according to the Bible and the Traditions of Oriental Peoples. From the Creation of man to the Deluge. (Translated from the Second French Ed.). With an Introduction by Francis Brown, Assistant Professor in Biblical Philology, Union Theological Seminary. New York, *Charles Scribners' Sons.* 1 Vol. 12 mo., 750 pp.....$2.50

JUKES, A., Types of Genesis briefly considered. 4th Ed. 12 mo., cloth, 421 pp.....$2.00

WHEDON, D. D., L. L. D., Commentary. Vol. v. Old Testament, Psalms, by Rev. F. G. Hibbard, D. D. Vol. vi. Old Testament, Job by Rev. J. K. Burr, D. D., Proverbs by Rev. W. Hunter, Ecclesiastes and Song of Solomon by Rev. A. B. Hyde.....each $2.25

KINNS, S., Ph. D. Moses and Geology: or The Harmony of the Bible with Science. New York, *Cassell, Petter, Galpin & Co.* 8vo, 530 pp.....$3.00

NISBET, REV. E., D. D., The Science of the Day and Genesis. New York, *W. B. Smith & Co.* 139 pp.....$1.00

THOMSON, A., In the Holy Land. New York, *T. Nelson & Sons.*, I, 12mo, 366 pp.....$1.75

THOMSON, W. M., The Land and the Book; or Biblical Illustrations drawn from the Manners and Customs, the Scenes and the Scenery of the Holy Land. Vol. 2, Central Palestine and Phœnicia. New York, *Harper.* XXIV, 686 pp., 8vo.....$6.00

TOY, C. H., L. L. D., The History of the Religion of Israel. An Old Testament-Primer. Boston, *Unitarian Sunday School Society.*

FOREIGN LITERATURE.

BREDENKAMP, C. J., Gesetz und Propheten. Ein Beitrag zur alttestamentlichen Kritik. 8vo, 203 pp.

DESTINON, DR. J. VON, Die Quellen des F. Josephus. Kiel, *Lipsius u. Fischer.* I. 8vo, 129 pp.....M. 3

Digitized by Google

PERTCH, DR. W., Die arabischen Handschriften der herzogl. Bibliothek zu Gotha. Band III., Abs. 2. Gotha, *F. A. Perthes.* 8vo, 241—488 pp.....M. 9

BICKELL, Dr. G., Carminia veteris testamenti metrice. Innsbruck, *Wagner.* 8vo, 230 pp.....M. 6.40.

BACHER, PROF. DR. W. Abr. ibn. Esra als Grammatiker. Strassburg, *Truebner*.....M 4.

BIBLE Student's Handbook: An introduction to the study of the Holy Scriptures, Affording a brief Account of the various Books of the Old and New Testaments, their Writers, their Principal Versions, Ancient and Modern, and the evidences of their Truth and Authenticity. *Ward and Lock.* 8vo, 260 pp. 1s

EDERSHEIM, ALFRED, Elisha the Prophet. London, *Religious Tract Society.* 8vo.....2s. 6d

GODET, F., Studies on the Old Testament. Edited by W. H. Lyttelton, 2d Ed. London, *Hodder and Stoughton.* 8vo, VI, 343 pp.....7s. 6d.

SEYMOUR, W. D., The Hebrew Psalter; or, Book of Praises: Commonly called the Psalms of David. A new Metrical Translation. London, *Longmans.* 8vo, 406 pp.....7s. 6d

SPURGEON, C. H., The Treasury of David containing an original Exposition of the Book of Psalms, a collection of Illustrative Extracts from the Whole Range of Literature, a Series of Homiletical Hints upon almost every Verse, and a List of Writers upon each Psalm. Vol. 6. Psalm CXIX—CXXIV. *Passmore.* 8vo, XVI, 464 pp.....8s

LANE, E. W., Arabic-English Lexicon. Vol. 7, Part v. Edited by Stanley Lane-Poole. London, *Williams and Norgate*.....6s

KOENIG, F. E., Der Offenbarungsbegriff des Alten Testamentes, II. Band. Leipzig. 8vo, 414 pp.....$3.70

OEHLER, G. Fr., Theologie des Alten Testaments. 2te Auflage. *J. F. Steinkopf*, Stuttgart. 8vo, 620 pp.....M 15

WINER, DR. G. B., Chaldäische Grammatik für Bibel und Targumim. 3te Auflage, vermehrt durch eine Einleitung zum Studium des Midrasch u. Talmud v. B. Fischer. Leipzig. 8vo, 224 pp.....$1.65

OBERHUMMER, E., Phönizier in Akarnanien. Untersuchungen zur phönizischen Kolonial- und Handelsgeschichte. München. 8vo, 84 pp.

BLAIKIE, W. G., A Manual of Bible History in connection with the General History of the world. New Ed., revised and enlarged. London, *Nelson.* 8vo, 572 pp.....3s. 6d

CROSS, J. A., Introductory Hints to English Readers of the Old Testament. London, *Longmans.* 8vo, 330 pp.....7s. 6d

KING, E. G., The Yalkuts on Zechariah. Translated with Notes and Appendices. London, *Bell & Son.* 8vo, 116 pp.....6s

MCCAUSLAND, D., Adam and the Adamite; or, The Harmony of Scripture and Ethnology. 5th Ed. London, *Bentley.* 8vo. 344 pp.....3s. 6d

————————, The Builders of Babel. New Ed. London, *Bentley*..3s. 6d

Digitized by Google

MOULTON, REV. W. F., The History of the English Bible. 2d Ed., revised. London, *Cassell.* 8vo, 239 pp.....2s. 6d

TOWER, The, of Egypt; or, The Types and Chronology of the Great Pyramid. Illustrated by 15 Diagrams. *Partridge.* 8vo, 198 pp.....4s

GREEN, J. B., The Hebrew Migration from Egypt. 2d Ed. London, *Truebner.* 8vo, 434 pp.....10s. 6d

WALLACE, A., The Desert and the Holy Land. 2d Ed. Glasgow, *Marr.* 8vo, 38 pp.....2s. 6d

SCHLEUSNER, G., Die Bedeutung der Ausgrabungen in dem Euphrat u. Tigrisgebiet f. das Alte Testament. Wittenberg, *Wunschman.* gr. 8, 30 S.....—60

DAAB, H., Der Thalmud in Vorträgen. Leipzig, *Boehme.* IV, 204 S. 8vo, ...M. 2.50

H. TRISTRAM, C., Pathways in Palestine. Vol. 2. London, *Low.* Fol...31s. 6d

ROBERTS, D., The Holy Land. Division 2: The Jordan and Bethlehem. London, *Cassell*.....18s

HOMMEL, F., Die Semitischen Völker u. Sprachen, als erster Versuch e. Encyclopädie der semit. Sprach- und Alterthums-Wissenschaft. II. A. u. d. T.: Die vorsemit. Kulturen in Aegypten u. Babylonien. Leipzig, *O. Schulze.* gr. 8, 424 S. m. e. eingedr. Kärtchen.....M 7.

SCHRADER, E., Die Keilinschriften u. das Alte Testament. Mit e. Beitrage v. P. Haupt. 2te Auflage. Nebst chronolog. Beigaben, 2 Glossaren, Registern u. e. lith. Karte. Giessen, *Ricker.* gr. 8, VII, 618 S.....M. 16

HARKAVY, A., Literarische Correspondenz neurer jüdischer Gesellschaften, nebst Anmerkungen u. Einleitung. I. Heft. St. Petersburg. gr. 8, 70 pp.

ZSCHOKKE, H., Die biblischen Frauen des Alten Testamentes. Freiburg i. Br. gr. 8, VIII, 469 pp.....M. 6

MUEHE, E., Alttestamentliche Evangelien aus Moses Leben od. Predigten üb. Seitenstücke zu den Evangelien aus Moses Leben. Leipzig, *Boehme.* gr. 8, XII, 492 pp.....M. 5.20; geb. 6

RECENT ARTICLES.

BRIGGS, PROF. C. A., D. D., A Critical Study of the History of the Higher Criticism, with Special Reference to the Pentateuch. *The Presbyterian Review*, Jan., 1883, pp. 69--130.

CHAMBERS, T. W., D.D., The World-wide Pure Offering, (Mal. I. 11) *The Presbyterian Review*, Jan., 1883, pp. 160—164.

BROWN, F., Assyriological Notes. *The Presbyterian Review*, Jan., 1883, pp. 114—165.

FRADENBURGH, J. N., PH. D., The Religion of Babylonia and Assyria. *The Methodist Quarterly Review*, Jan. 1883, pp. 97—119.

MCGARVEY, PROF., J W., The Alleged Cruelties of the Old Testament. *Christian Quarterly Review*, Oct., 1882.

Digitized by Google

WIESELER, DR. KARL, Beiträge zur jüdisch-apokalyptischen Literatur. *Zeitschrift der Deutschen Morgenlaendischen Gesellschaft*, Heft II, 1882, pp. 185—194.

BREDENKAMP, C. J., Zu Gen. XX. 17, 18. *Zeitschrift fuer kirchliche Wissenschaft und kirchliches Leben*, Heft XII, 1882, pp. 671, 672.

GOLDFAHN, DR., Zur Erklärung der Sifre-Stelle zu Deut. 35, 15. *Juedisches Literatur-Blatt*, XI, 48, S. 196.

FRIEDEBERG, M., Zur Anthropologie der Juden. *Juedisches Litteraturblatt*, XI. 50, S. 198.

KRONER, DR., Nachlese auf einem kleinen Midraschfelde. *Juedisches Litteraturblatt*, XI. 50, S. 198, 199.

DEUTSCH, IMMANUEL, Talmudischer Protest gegen die *proskunesis* der Orientalen. *Juedisches Litteraturblatt*, XI. 50, S. 200a.

MERRILL, SELAH, D. D., Antiquities at Shechem. Letter. *The Independent*, Dec. 21, 1882, p. 8, 9.

VUILLENMIER, H., La antique du Pentateuque dans sa phase actuelle. IV. *Revue de theol. et de philos.*, Sept., 1882, pp. 413–441.

LEPSIUS, R., Nachträgliches zu der Mittheilung "über die babylonische Halbelle des Hrn. Oppert" vom 19. October 1882. *Sitzgsb. d. Akad. zu Berlin*, XLV. S. 174, 175.

FERGUSSON, J., The Mosque at Hebron. Letter. *The Academy*, Dec. 2, 1882, p. 742.

GEBHARDT, Beiträge zur Erklärung der griechischen Wörter in den Midraschim und Talmuden. *Juedisches Litteraturblatt*, XI. 44, S. 174, 175.

CONOLLY, T. L., Assyrian Sculptures in the Vatican. Letter. *The Academy*, Dec. 16, pp. 440, 441.

RAWLINSON, H. C., Babylonian Antiquities. *The Athenæum*, Dec. 9, 1882, p. 781.

MAYBAUM, S., Zur Pentateuchkritik. *Zeitschrift fuer Voelkerpsychologie*, XIV. 2, S. 191–202.

PHILIPPI, F.. Ist יהוה accadisch-sumerischen Ursprungs? *Zeitschrift fuer Voelkerpsychologie*. XIV. 2, S. 175–190 u. 260.

OSGOOD, PROF. HOWARD, D. D., Jesus Christ and "The Newer School of Criticism." *The Baptist Quarterly Review*, Jan., 1883, pp. 88–117.

Note on "The Immortality of the Soul among the Shemites." *The Independent*, Dec. 28, 1882, p, 6.

Note on cylinder discovered at the site of Sipara. *The Independent*, Jan. 18, 1883, p. 8.

RECENT BOOK REVIEWS.

KINNS, SAMUEL, PH. D., The Harmony of the Bible with Science; or, Moses and Geology. *The Independent*, Jan. 4, 1883, p. 12.

TOY. C. H., LL. D., The History of the Religion of Israel. An Old Testament Primer. *The Independent*, Jan. 4, 1883, p. 12.

SCHOLZ, PROF. DR. ANT., Commentar zum Buche des Propheten Hoseas. By W. Nowack: *Theologische Literaturzeitung*, VII. 26, Sp. 605, 606; and by Himpel: *Deutsche Littztg.*, 41, 1882.

Digitized by Google

REUSS, ED., Die Geschichte der Heiligen Schriften Alten Testaments. By H. Guthe: *Theologische Literaturzeitung*, VII. 25, Sp. 577–581.

CAZET, ABBE CL., Du mode de filiation des racines semitiques et de l'inversion. By E. Kautzsch: *Theologische Literaturzeitung*, VII. 25, Sp. 582, 583.

EBERS, G., u. GUTHE, H., Palästina in Bild und Wort. By P. Schegg: *Lit. Rundschau*, 20.

KOPFSTEIN, M., Die Asaph-Psalmen. By Caro: *Juedisches Litteratur-Blatt*, XI, 42.

KUENEN, A., National Religions and Universal Religions. *The Athenæum*, Oct. 14.

LANDSBERGER, J., Das Buch Hiob und Goethe's Faust. *Lit. Centralbl.* 44, 1882.

MADDEN, F. W., The International Numismata Orientalia. II. Coins of the Jews. By H. L. Strack: *Lit. Centralbl.* 45, 1882.

BREDENKAMP, C. J., Gesetz und Propheten. By: *The Presbyterian Review*, Jan., 1883; and by A. Kuenen: *Theol. Tijdschr.*, Nov., 1882.

BLOCH, M., Die Civilprocessordnung nach mosaisch-rabbinischem Rechte. *Juedisches Literatur-Blatt*, XI, 47.

EBERS, G., Durch Gosen zum Sinai. 2te Auflage. By K. Furrer. *Deutsche Literaturzeitung*, 46, 1882.

FISCHER, H., u. WIEDEMANN, A., Ueber babylonische Talismane. *Lit. Centralblt*, 48, 1882.

CHWOLSON, D., Corpus inscriptionum Hebraicarum. By Franz Delitzsch: *Theologisches Literaturblatt*, 49, 1882.

FLOIGL, V., Geschichte des Semitischen Alterthums in Tabellen. By J. Krall: *Ztschr. f. oesterr. Gymn.* 10, 1882.

GUTTMANN, J., Die Religionsphilosophie des Saadia. *Juedisches Literatur-Blatt*, XI. 47–49.

HÖTZL, P., Jacob und Esau. By Linsemann: *Theolog. Quartalschr.* 65, 1 S. 122—136.

HORST, L., Leviticus XVII—XXVI und Hesekiel. By A. Kuenen: *Theolog. Tydschr.* Nov., 1882.

KUEHN, E., Ezechiels Gesicht vom Tempel der Vollendungszeit. By Franz Delitzsch: *Theolog. Litblt.* 47.

MATTHEWS, H. J., Commentary on Ezra and Nehemiah by Rabbi Saadiah. By H. Oort: *Theolog. Tijdschr.* Nov., 1882.

REUSS, E., Die Geschichte der heiligen Schriften Alten Testaments. By A. Kuenen: *Theolog. Tijdschr.* Nov., 1882.

RENAN, E., L'ecclésiaste Traduit de l'hebréu, avec une étude sur l'age et le charactere du livre. By S. M. Jackson, *Presbyterian Review.* Oct., 1882, pp. 771, 772.

ROBERT, U., Pentateuchi versio Latina antiquissima e codice Lugduneusi. By J. Huemer: *Ztschr. f. oesterr. Gymn.* 8 and 9, 1882.

ROOS, F., Ueber die richtigen Grundsätze für eie biblische Kritik. *Theolog. Litblt.*, 43, 1882.

SMEND, R., Die Listen der Bücher Esra u. Nehemia. By A. Kuenen: *Theol. Tijdschr.*, Nov., 1882.

Digitized by Google

SMITH, W. R., The Prophets of Israel and their Place in History. By W. H. Green: *The Presbyterian Review*, Oct., 1882, pp. 769—771.

———————— The Old Testament in the Jewish Church. By W. L. Strack; *Theolog. Litblt*, 41, 1882; *The Nation*, Nov., 9, 1882.

STRACK, H. L., פרקי אבות. By M. Steinschneider: *Deutsche Littztg.* 42; C. Siegfried: *Goett. gel. Anz.* 43; *Bulletin critique*, 1 Nov.; Levin: *Juedisches Litblt.*, XI, 46: H. Oort: *Theol. Tijdschr.*, Nov.

STUDER, G. L., Das Buch Hiob. By H. J. Holtzmann: *Ztschr. f. prakt. Theol.*, IV, 4.

WATTS, R., The Newer Criticism. By H. L. Strack: *Theol. Litblt.*, 48, 1882.

WINER, DR. G. B., Chaldäische Grammatik. Hrsg. v. B. Fischer. By H. L. Strack: *Theol. Litblt.* 44, 1882.

WUENSCHE, A., Bibliotheca Rabbinica, 15 u. 16. *Lit. Centralbl.*

ZEUNER, R., Die Sprache des kentischen Psalters. By H. Sweet: *Goett. gel. Anz.* 38.

["The Waters of Galilee," pages 173-175 of this number, is from "Galilee in the time of Christ," by Dr. Selah Merrill.

Professor A. H. Newman, the writer of the article, "Professor Strack on the Pentateuch," pp. 151-154 of this number, is a Professor in Toronto Baptist College, not Toronto University.

In order to make the department of "Bibliography" as perfect as possible, it was allowed the space rightly belonging to "Questions and Answers."—*Editor.*]

Digitized by Google

THE HEBREW STUDENT.

VOL. II. MARCH, 1883 No. 7.

THE LANGUAGE OF PRIMITIVE MAN.

BY J. A. SMITH, D. D.,
Editor of THE STANDARD, Chicago.

It is proposed, in this article, to consider the following question: Whether the theory maintained by many writers upon Comparative Philology as to the origin of language, either necessitates or warrants the theory so many of them hold as to the origin of religion. The view commonly proposed by them as to the first branch of this general question is succinctly stated by Mr. Charles Francis Keary, of the British Museum, in his work on "Outlines of Primitive Belief." "Philologists," he says, "may continue long to dispute on the precise origin of language; but Philology has brought us so far that there can be now no question that the primitive speech of mankind was of the rudest character, devoid almost utterly of abstract words, unfit for the use of any kind of men save such as were in the earliest stage of thought." All words, he claims, expressive of abstract ideas, "had their physical antecedents;" originating in sensation and in observation, and passing over, in process of time, to higher meanings. "To speak more plainly," he says, "such ideas as *horse*, *tree*, *wolf*, *run*, *flow*, *river*, must have been the first to receive names. * * * But inward ideas—*anxiety*, *love*, *thought*,—would receive their names later, and by a metaphorical transfer of the words from physical to meta-physical ideas." To show how out of such "ideas" religion grew, he observes further on: "As surely as *love*, *hate*, *right* and *wrong* have had their physical antecedents, and as surely as these sensations have developed in time into thoughts and feelings, so surely have the outward things,

Digitized by Google

as the mere rocks and trees, which were themselves objects of worship, grown in time to be abstract gods, or to be One abstract God."

By this theory man, having originally, however acquired, the faculty of speech, began to exercise it first by naming the objects around him in the physical world, next by giving names to acts, sensations, and occurrences in his own outer life; then, in some unconscious use of metaphor in the employment of such words, grew to express the thoughts and ideas of which he became conscious in the process of his intellectual development. In due time sensations of wonder and worship began to move within him, centering first on natural objects adapted in their nature to excite such sensations, from which it was an easy step to the conception of invisible powers, and finally of one great, all-ruling Power, the "One abstract God." The point now in hand is, whether all that is essential to so much of this theory as relates to the origin of language might not be conceded, should the evidence so require, and still leave undisturbed all those other evidences by which belief in the origin of religion through a divine revelation is sustained.

What I have to say upon this point I prefer to put in the form of suggestion, as to what may seem entirely fair inferences from so much of the history of primitive man as is given us in the first four chapters of Genesis. I put these observations in the form of suggestion, rather than of positive statement, not because the interpretations indicated conflict in the least with the customary ones, but because they seem to find in the narrative somewhat *more* than has commonly been sought there.

I. THE NAMING OF THE ANIMALS.

The first of these suggestions is that of a possible indication in one part of the narrative of the manner in which Adam himself learned to employ his faculty of speech. I take the passage (Gen. II. 19, 20) as translated by Lenormant: "And Yahveh Elohim formed out of earth all the animals of the field and all the fowls of the air, *and he led them to the man to see how he would name them;* and according as the man should name a living being, such should be its name. And the man called by name all cattle, all fowl of the air and all wild beasts of the fields; but for the man he did not find a help fitting for him." Now, it is quite customary with interpreters to explain the concluding words of this passage: "But for the man he did not find a help fitting for him," as indicating the chief divine motive in bringing the animals

Digitized by Google

thus to the man. For example, Dr. Robert Jamieson, of Glasgow, says: "Thus did the all-wise Creator, when about to provide an help meet for the first man, cause him to go through a course of simple but important training, by which he was not only made sensible of the privation under which, as a social being, he labored, but also qualified to appreciate the magnitude of the boon about to be conferred on him by the creation of woman, as well as prepared to communicate his thoughts and feelings to her through the medium of articulate language." In this explanation the purpose first named is so dwelt upon as nearly to put out of sight altogether the second one, implied in the concluding words of the comment. It may be that the order of precedence should be reversed. The paramount thing in the Genesis narrative, as quoted, is certainly the *naming* of the animals. It was that he might name them that they were brought to the man. What is subsequently said implies that as he thus grew familiar with the life around him Adam became conscious how much *alone* he himself was. Every other living being had its mate; for himself "the man did not find a help fitting for him." The two meanings are doubtless in the passage, but that which seems especially to invite consideration is the distinct indication as to the method which God employed in teaching man to use that faculty of *speech* with which he had endowed him. The "*bringing*" of the animals is, perhaps, not to be taken too literally. It may simply be the form of expression used to denote rather a *process* than a distinct and definite *act*.

For to any proper conception of the divine procedure in giving a language to mankind, it is not necessary to suppose that such a language was given them ready-made. Upon the contrary, all that we observe of the divine method in dealing with mankind suggests that God would teach man to speak, by putting him in the way of making and using a language for himself. The direct divine gift would be in the *faculty* of language. Why should we suppose that the use of this faculty began under conditions essentially different from those which accompany and guide the use of all our faculties? If we may take the passage in this way, we have then in the words quoted a distinct indication as to the manner in which human language originated; an indication, too, perfectly consistent with what philology itself claims. It began in the *naming* of the various objects which man saw around him; that which, in the strictly scientific view is the only form in which a language *could* begin.

Digitized by Google

II. THE EDEN SYMBOLS.

Each of these points must be touched briefly, and so I pass to another. It is claimed that primitive man could not have been possessed of abstract ideas, or of the power of expressing such. Now, it is remarkable that nowhere in the whole account in Genesis, as concerns the first man, is there any implication whatever that man in his original state was capable of such ideas, or that he had words in which to express them. The indications are all to an entirely contrary effect.

One of the earliest lessons important for the human being to learn, was that of the nature of those distinctions upon which the whole moral trial of humanity in this world was to rest. Those hostile to belief in a divine revelation, and so of anything more than at best mere allegory, in this Genesis account of the first man, deride the idea that the partaking or non-partaking of a certain kind of fruit could have been a matter of such moment as to carry with it all the consequences that are traced to it. Yet it is exactly in this feature of the divine procedure with Adam, that we find the narrative coming into consistency with what science claims must have been the condition of primitive man. He was incapable, it is said, of clearly shaping abstract ideas, or of expressing them in words. Indeed, the language for such expression would be necessary to clearness and distinctness of conception. All this had to be *a growth*; a growth beginning in ideas brought home to him through his observation of external things, these ideas serving him as steps upward to what concerned his higher nature and higher life. Now, it is remarkable that, according to the narrative, this was precisely the divine method with man. The conveyance to him of a moral law, in the terms of a formal precept, was in the circumstances impossible. He had no word for the idea of obedience, or that of disobedience. But he could understand a permission or a prohibition set before him in the form of a visible and tangible object, representative of *an act*. Hence the word spoken to him: "Of every tree in the garden thou mayst eat, but of the tree of knowledge of good and evil thou shalt not eat, for on the day thou shalt eat of it, thou shalt die of death." (I use again Lenormant's translation.)

Whether the tree of life and the tree of the knowledge of good and evil, each, had in them some miraculous property suited to the purpose indicated by its name, may or may not have been the case.

Digitized by Google

If any object to the supposition as "unscientific," then we will say that the tree of the knowledge of good and evil stood in the garden as the *symbol* of man's moral trial, resting on this knowledge, and of the distinction of good and evil implied; and hence its name. In any case, it is clear that by this method it pleased God, exactly as science supposes in the case of a primitive man in whom what most distinguishes man as man existed rather as *germs* and *possibilities* than as developed powers, to bring to the apprehension of this being he had made the great idea of law, and obligation, of obedience or disobedience, of permission and prohibition, of reward and penalty—in the form of a visible and tangible *object*—an object-lesson, if any so choose to term it,—and in this way to begin man's moral and intellectual education. How consistent this is with what science insists upon in such a case, may be illustrated by imagining that the account in Genesis had been, in any measure, like that of Milton in "Paradise Lost." How the poet makes Adam capable of the profoundest reasoning upon metaphysical and theological themes, and puts into his mouth terms representative of abstract ideas which were hardly familiar ones even in Milton's own time, is well known to every reader of the poem. Anything approaching this in the Genesis narrative would, undoubtedly, supply the hostile critic with a dangerous weapon. But read the account as it stands, and how is it possible for science to even cavil, as to the precise point now in question?

It may possibly be said that it is inconceivable that such tremendous consequences to a whole race of human beings should by a perfect moral ruler be made to turn upon the act of a being like this primitive man, done under the circumstances supposed. But I am not aware that the Scripture any where teaches that upon this one act of disobedience, simply as *an act*, standing by itself, all those consequences *did* turn. It was not the partaking of the fruit, but the *disobedience*; and the disobedience, itself, not as a mere act, but as the first step out of the way of right, sure to be followed by others, with endless depraving, and hence ruinous, results. The words, "thou shalt die of death," are not the mere utterance of arbitrary penalty; they announce consequences sure to follow, and which not even God could prevent, unless it had suited his purpose in the creation of man to make him a being to whom moral trial should be a thing impossible.

Digitized by Google

III. THE COLLOQUY WITH CAIN.

In the colloquy of Jehovah with Cain only two words occur which can properly be called abstract terms, and these are illustratively so accompanied as to lose very much of the abstract quality. These two words are "sin" and "punishment"—the latter being "crime" in Lenormant's translation, and "iniquity," in that of Conant. The use of the former of these words is, in its connection, quite remarkable. Jehovah says to Cain: "When thou hast done well dost thou not lift it up ['thy countenance']? And in that thou hast not done well, sin lies in ambush at thy door, and its appetite is turned toward thee; but thou, rule over it." Sin is here a wild beast, and in the form of that vivid object-lesson it is represented to Cain. When Cain says, after the deed of murder is done, and the doom of the murderer is declared, "My crime is too great for me to carry the weight of it," whatever abstract quality may be in the word "crime" is nearly lost in the manner of its conception. There is no indication that Cain laments his crime *as a crime*; rather it is as a *burden* whose "weight" he dreads. Physical experiences of this nature have quite as much to do with the idea he has of his own guilt and its consequences, probably much more, than any conception of the moral quality of his act in killing his brother.

Then the method Jehovah uses in bringing his crime clearly before his consciousness, and the language of Cain himself are equally to our present point. "Where is Abel, thy brother?" God asks. "Is it my business," the sullen criminal replies, "to look after my brother, as he himself keeps one of his own flock? Am I my brother's keeper?" Mark, then, what the Divine Voice says to him: "What hast thou done?" A deed which has not yet even a name. "The voice of thy brother's blood cries toward me from the soil." Cain had seen that blood, which ought to have been so sacred to him, sink into the soil. How vividly is his fearful guilt brought home to him as God gives it thus a voice of accusation! Could science represent to us the scene more in perfect consistence with its own theory as to primitive man?

The penalty visited upon Cain is in a like manner significant. There is a difference among translators as to whether we shall render "Jehovah gave a sign to Cain," or "placed a mark on Cain." The latter is Lenormant's rendering. It does not much matter, to my present purpose, which of these be taken. The essential fact is that the divine wisdom did not appoint to this first murderer that penalty which, later, was ordained for all such as he. Cain is made the monument of his

Digitized by Google

own crime: "a fugitive and a vagabond," whom even "the soil of the earth" which had drank his brother's blood would curse, and protected against the violence which he had visited upon pious Abel, only by a divine interposition. In what other way could the growing families of earth be so impressed with the hatefulness of such deeds as this which Cain had done, and in what way could he himself be so deeply punished? The time had not yet come for the formulation of law; nor for expressing in the form of principle and precept what belongs to all human relations. Even the declaration, "each one of you *is* his brother's keeper," could not yet be comprehended with the breadth of meaning such words now have. But whoever looked upon Cain, an oak splintered by the lightning of Jehovah's just wrath, a marked and branded man, against whom even "the soil of the earth" uttered its testimony, *knew* that God abhors murder and will surely punish it.

IV. THE SONG OF LAMECH.

The limits of this paper will allow of but one example more. By common consent what is called the song of Lamech is the oldest poetical production, if we may so term it, now extant. Conant's translation of it is as follows:

> "Adah and Zillah, hear my voice,
> Wives of Lamech, give ear to my word.
> For I have slain a man for my wound,
> And a young man for my hurt.
> For sevenfold should Cain be avenged:
> And Lamech seventy and seven."

Lenormant's runs thus:

> "Adah and Zillah listen to my voice!
> Wives of Lemek give heed to my word!
> For I have killed a man for my wound,
> And a child for my bruise.
> After the same manner as Quain shall be avenged seven times,
> Lemek shall be seventy-seven times."

It would seem that now, after the lapse of something like a hundred years since the murder of Abel, the meaning of the divine fiat in regard to Cain had come to be misunderstood, or at least, by those who had an interest in so doing, misinterpreted. Lamech, one of his descendants, chooses to view him as a man heroically taking vengeance for a personal injury, and justified in so doing. He himself, a worthy offspring of the first murderer, and an equally worthy progenitor of those who were soon to "fill the earth with violence," in a like bloody manner avenges himself for the "bruise" he has received. These lines are his boastful song of triumph, addressed to his wives, as if sure of

Digitized by Google

their admiration. They are called poetry on account of their parallelisms, and the form of the expression; yet to us of this age they certainly seem not very highly poetical. All the more significant for us are they, for this very reason. While they show how rapidly that seed of evil which "man's first disobedience" had planted in the world was coming to the harvest, they also illustrate the fact that man was still the primitive man, his range of ideas limited, his power of expression equally so. Why do not the scientists themselves fix upon this very song of Lamech as proving what they claim, that "the primitive speech of mankind was of the rudest character, devoid almost utterly of abstract words, unfit for the use of any kind of men save such as were in the earliest stages of thought?"

It is possible that interpretations and inferences such as are here suggested may require some modification of the views commonly held concerning primitive man, among believers in the Bible as an inspired book. But is it not also quite likely that many of these views have been taken fully as much from the poem of Milton as from the history as written by Moses? It is not the Adam of "Paradise Lost," but the Adam of Genesis whom we must try to conceive of in a right way. Nor do we imagine it to be necessary to Christian doctrine in any phase of it, that we should view the first man as gifted with faculties and attainments already mature. He was not the semi-brute of the materialists, but neither was he the wonderfully gifted and expert being Milton has made him seem to us. He was enriched with faculties and potencies in which was foreshadowed the whole career of humanity; he was made capable of learning, in the ways God chose for teaching him, those things which imply all obligation and all destiny; he had the royal gift of intelligence and the royal prerogative of moral freedom; to him it was given to "name" all terrestrial things and all living beings on the earth, and to be creation's voice in all the marvels of speech and all high testimonies of praise to the Creator;—but *he began at the beginning*. In this light inspiration itself pictures him for us; and when "science" imagines that in declaring his condition as a primitive man it declares some new thing, it is just carried away by another of its many delusions.

Digitized by Google

THE MEN OF THE GREAT SYNAGOGUE.

BY PROF. WILLIS J. BEECHER, D. D.,
Presbyterian Theological Seminary, Auburn, N. Y.

Possibly the most common traditional view of the Great Synagogue is, that it was a semi-miraculous body of men, organized by Ezra for the purpose of putting the Hebrew Scriptures into final shape, and composed of men who were contemporary with him and with one another. Some difficulties attending this view are obviated by supposing that the men who composed the Great Synagogue, instead of being contemporaneous, formed a succession extending through several generations. In direct opposition to both these views, many scholars assert that the Great Synagogue of tradition had no real existence, and that the accounts of it, which have come down to us, are mere Midrashic enlargements of the account of the great convocation described in Neh. VIII.—X. Still a fourth view, well presented in the article on the subject in McClintock and Strong, and in the sources whence that article is taken, is that the Great Synagogue was a somewhat permanent body, organized at the time of the convocation of Nehemiah.

In the face of these conflicting views, it must be admitted that the state of public knowledge in the matter is somewhat nebulous and uncertain. Does it follow that what has commonly been cited as the evidence of the Great Synagogue concerning the Scriptures is equally uncertain? Must we wait until the current differences regarding the Great Synagogue are cleared up, before we venture to make further use of this evidence? To answer this question in the negative is the object of the present article.

I.

Let us first examine a few specimens of the traditional testimonies concerning the Great Synagogue.

Maimonides, that most illustrious of Israelitish scholars, who flourished in Spain in the latter half of the 12th century, sums up the Israelitish traditions in a classic passage which is often cited in works on the subject. The following citation of it is translated from Ugolino, Vol. I., Col. 12. "By the Consistory of Ezra are understood the men of the Great Synagogue, to wit: Zacharias, Malachi, Daniel, Hananias, Misael, Agarias, Nehemias, son of Hechelias, Mardochaeus, Belsan, Zorobabel, and many wise men with them. In all they were 120

Digitized by Google

elders, the last of whom within the number 120 was Simon the Just, who received the oral law from all these, and was high priest after Ezra."

This passage gives an outline of the whole tradition. Passages containing parts of it are numerous, and are of all dates back nearly to the time of Jesus.

Rabbi Nathan, the Babylonian, is said to have been the vicar of Simon II., A. D. 140–163. The Talmudic treatise "Pirke Aboth," attributed to him, is said to contain a mention of the Gemara, showing that pasages in it did not receive their present form earlier than about 300 A. D. But probably no one would claim that the two opening sections are later than the days of Nathan himself. These sections are thus translated by Robert Young:

1. "Moses received the law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets delivered it to the men of the Great Synagogue. They said three things: 'Be deliberate in judgment; train up many disciples; and make a fence for the law.'

2. "Simon the Just, was of the remnant of the Great Synagogue. He used to say, 'On three things the world standeth,—on the law, and on the service [of God], and on gratitude for kindness.'"

Here we have it assumed, as a familiarly known fact, that there had been a body of men later in date than those properly known as the men of the Great Synagogue.

For convenience, the two following citations are from Robertson Smith's lectures on the Jewish Church, from notes eight and three on Lecture VI. Different from the "Pirke Aboth" is the work entitled "The Aboth by Rabbi Nathan," printed in the editions of the Talmud among the appendices or Apocrypha, after the Talmud itself. From this Smith quotes: "At first they said that Proverbs, Canticles and Ecclesiastes are apocryphal. They said they are parabolic writings, and not of the Hagiographa. So they prepared to suppress them, till the men of the Great Synagogue came and explained them." And from the Midrash to Ruth, which the article "Midrash" in McClintock and Strong dates at about 278 A. D., he quotes: "What did the men of the Great Synagogue do? They wrote a book and spread it out in the court of the temple. And at dawn of day they rose and found it sealed. This is what is written in Neh. IX. 38."

The celebrated passage from the Talmudic treatise "Baba Batra,"

Digitized by Google

in which the authorship of the several books of the Hebrew canon is declared, is cited in many of the books of reference. The following copy of part of it is, except the inserted Hebrew letters, from the English edition of Smith's Bible Dictionary: "Jeremiah wrote his own book, the books of Kings and Lamentations. Hezekiah and his friends [reduced to writing] the books contained in the memorial word ישמק, Isaiah, Proverbs, Canticles, Ecclesiastes. The men of the Great Synagogue [reduced to writing] the books contained in the memorial word קנרג, Ezekiel, the 12 lesser prophets, Daniel and Esther. Ezra wrote his own book, and brought down the genealogies of the books of Chronicles to his own times. * * * Who brought the remainder of the books [of Chronicles] to a close? Nehemiah the son of Hachaliah."

Stuart, in his Work on the Canon (Andover ed. of 1872, p. 268), quotes as follows from the Commentary of Rabbi Solomon Jarchi (A. D. 1040–1105), upon this passage. "The men of the Great Synagogue wrote out Ezekiel, who prophesied in exile. And I know not why Ezekiel did not write it out himself, except that prophecy is not given for any one to write it in a foreign country. They wrote it out after they returned to the holy land. And so, in respect to the book of Daniel, who lived in exile; and so, in regard to the volume of Esther. And as to the 12 prophets, because their prophecies were brief, the prophets did not themselves write them down, each one his own book. But when Haggai, Zechariah, and Malachi came, and saw that the Holy Spirit was about to depart, inasmuch as they were the last prophets, then they rose up and wrote down their prophecies, and joined those of the minor prophets with them, and thus made one large book, so that they might not perish on account of their smallness." (The translation is slightly changed from the English of Prof. Stuart.)

Since Ezra figures as the founder of the Great Synagogue and its work, we must add a specimen of what tradition says about him. Dr. Bissell translates the classic passage in 4 Esd. XIV., as follows, beginning at the 20th verse, where Ezra is represented as himself speaking: "The world therefore lieth in darkness, and they that dwell therein are without light, since thy law is burnt; therefore no man knoweth the things that are done by thee, or the works that shall begin. But if I have found grace before thee, send the Holy spirit into me, and I will write all that hath taken place in the world since the beginning, which were written in thy law, that men may find a path, and that they who

Digitized by Google

live in the later days may live." Then the account says that Ezra, at God's command, gave notice to the people not to seek him for 40 days, took five rapid penmen with him, and retired "into the field." Then a peculiar drink was given him, "and when I had drunk of it, my heart streamed over with understanding, and wisdom grew in my breast, for my spirit strengthened my memory. And my mouth was opened, and shut no more. But the Most High gave understanding unto the five men, and they wrote the visions of the night which were told them, which they knew not. And they sat 40 days; but they wrote in the day time, and at night they ate bread. But I spake in the day, and was not silent by night. In 40 days they wrote 94 books." The Syriac adds: And it came to pass, when the 40 days were fulfilled, that the Most High spake, saying—The first that thou hast written publish openly, that the worthy and unworthy may read; but keep the 70 later ones, that thou mayest deliver them to such as are wise among the people." There is here some uncertainty, both as to text and as to date. Bissell dates the work A. D. 89–96.

We must not take time further to look over the original authorities for the traditions concerning Ezra. The passages are numerous, and are freely referred to in the Bible Dictionary articles and other current sources of information. Lord Henry says, in Smith's Bible Dictionary, that the traditions attributed to Ezra, "the settling of the canons of Scripture, and restoring, correcting and editing the whole Sacred Volume according to the threefold arrangement of the Law, the Prophets, and the Hagiographa, with the divions of the *pesukim*, or verses, the vowel-points handed down by tradition from Moses, and the emendations of the *Keri*." Ezra is said to have been destined to be the medium through which the law was to be given, except that Moses antedated him, so that it was only possible for Ezra to be the *second* giver of the law. He is said to have introduced the present alphabet, in place of the one formerly used, to have written most of the later books, to have established synagogues; and indeed, the variety of matters attributed to him is almost endless.

II.

These specimens of the evidence are taken quite at random, and, for quality, probably represent the whole. So far as the reaching of definite results as to the actual character of the Great Synagogue is concerned, the field is not promising.

Etheridge, pp. 18–22, summing up the evidence, says that Ezra,

Digitized by Google

B. C. 458, "associated with himself some of the most eminent men of the age, as an organized Synod or College, commonly called the Great Synagogue." He says that it comprised such men as Haggai, Zechariah, Zerubbabel, &c., and "terminated with the life of Simon the Just, its last surviving member. The entire number of which it was composed is said to have been 120, in a succession stretching through a period of about as many years." He represents the Great Synagogue as engaged in "collecting, authenticating, and defining the canonical books of the Old Testament, in multiplying copies of them by careful transcription, in explaining them to the people themselves, and in establishing an agency for the inculcation of the Word of God upon the people, in" the institution of synagogues.

It cannot escape attention that this summary of Etheridge is quite different from that of Maimonides. Etheridge makes the duration of the Great Synagogue to be about 120 years. To make this number, he dates the death of Simon about 320 B. C. The date he assigns to Ezra is 458 B. C. Hence he either dates the organization of the Great Synagogue 18 years later than that, or else dates its close 18 years before the death of Simon, or adjusts his numerals in some other similar way. But Josephus says that Jaddua the high priest died at about the same time with Alexander the Great, that is, about 323 B. C. The death of Simon can hardly have been less than 30 years later. Besides, Maimonides carefully includes Daniel and his three companions among the members of the Great Synagogue. This institution, as he describes it, must have begun to exist before the middle of the sixth century B. C., and must have continued in existence more than two and a half centuries.

Etheridge is perhaps a good representation of the men who hold the traditional view. Considering the treatment of the evidence which this view involves, it is no wonder that men like Krochmal and Graetz have attempted to establish entirely different views. And as the matter now stands, it can hardly be expected that persons who are not experts will adopt, with very decided intensity of conviction, any of the conflicting views now advocated.

Fortunately, for purposes of Biblical study, it is not necessary to adopt either. So far as testimony concerning the Bible is concerned, we have to deal, not with the real or supposed institution known as the Great Synagogue, but with a succession of men who, on any theory, may appropriately be called the men of the Great Synagogue. This

Digitized by Google

distinction has not been emphasized as it should be, but it is a true distinction. And it is important; for however confused the evidence may be concerning the institution, the evidence concerning the men is, at all important points, clear and indisputable.

This succession of men, from Daniel to Simon the Just, actually existed. The proof of this fact is not affected by the fabulous elements contained in the evidence. It is certain that these men were historical characters and not myths. It is now impossible to make out a list of 120 historical names and say, 'These are the names of the 120 men whom tradition groups as the men of the Great Synagogue.' It is equally impossible to deny that such a list may once have existed. But however it may be as to the number of them, the men themselves were the statesmen, governors, prophets, high priests and other prominent men of their times.

Secondly, it is certain that these men, Daniel, Ezra, Jeshua, Nehemiah, Haggai, Zechariah and the others, were somewhat prominently occupied with studies in the ancient scriptures of their people. Daniel (IX. 2) "understood by *the books*, the number of the years concerning which was the word of the LORD to Jeremiah the prophet." In Ezra VII. 6, Ezra is described as "a ready scribe in the law of Moses, which the LORD God of Israel gave." In V. 11, he is "Ezra the priest, the scribe writing as scribe the words of the commandments of the LORD and his statutes upon Israel." In the next verse, he is "Ezra the priest, the ready scribe of the legislation of the God of the heavens." Similar language concerning him is used in Neh. XII. 26, 36, and throughout Neh. VIII. 10. In these chapters, Ezra, Nehemiah and others, who figure, in the tradition, as men of the Great Synagogue, are represented as engaged in a systematic attempt to spread the knowledge of the law of the LORD.

Thirdly, whether these men formed a special organization by themselves or not, they were contemporaneous with organized arrangements for the care of the sacred books, and are likely, many of them, at least, to have belonged to these organizations. Perhaps only Ezra and Zadok (Neh. XIII. 13) are personally called scribes; but we learn from 1 Chron. II. 55, that the scribes were somewhat numerous, and existed in recognized organizations or "families."

Fourthly, it needs no additional argument to prove that these men, whatever be the truth concerning the so-called Great Synagogue itself, may, as a succession of men, fairly be called by the descriptive term "the men of the Great Synagogue."

Digitized by Google

Nor, fifthly, does it need argument to show that, among these men of the Great Synagogue, Ezra is pre-eminently the representative man. He was by no means the first man in the succession. Daniel and his three friends were earlier. So were the men who led the first expedition in the return from the exile. But Ezra was the man whose spirit dominated in the work done by this succession of men. The later books of the Old Testament attributed to him special prominence in it. He was a priest. He was a leader. He was a great man. He had prophetic gifts. But none of these respects, in which he was so great, is chosen by which to characterize him. His characteristic, as we have seen, is that he was a scribe. Moses does not stand out more clearly as the great legislator of the Bible, or David as the great singer, or Solomon as the great builder, or Josiah as the great reformer, than does Ezra as the great scribe. These facts, put in connection with the role which tradition has assigned to him, point out distinctly that he had something very remarkable to do with the digesting of the writings of the Hebrew Scriptures into their final form.

Inadvertently the Septuagint translators, in Ezra VII. 11, have given us a pretty distinct intimation as to what the common opinion of their day was concerning the nature of the work of Ezra. The Hebrew of that verse is, "Ezra the priest, the scribe writing as scribe the words of the commandments of the LORD." The Greek translators, instead of reading the second סֹפֵר as סֵפֶר, *writing as scribe*, read it סֵפֶר, *book*, making the translation to be, "Ezra the priest, the scribe of the book of the words of the commandments of the LORD." The generation to which these translators belonged evidently regarded Ezra as in some important and peculiar sense *the* scribe of the LORD'S Bible. Doubtless they were mistaken in translating, but it is a mistake of the sort which quite strikingly shows what their preconceived opinions of the matter were. We have here a notice of Ezra's Old Testament work, additional to those contained in the Old Testament itself, some hundreds of years earlier, and vastly more trustworthy than that in chap. XIV. of 4 Esdras.

Summing up the whole matter, the uncertainties concerning the Great Synagogue itself are not of such a nature as to forbid our accepting, at whatever value may properly belong to them, the testimonies concerning the Biblical work done by the men of the Great Synagogue.

Digitized by Google

GLIMPSES AT THE SYRIA OF THE PRESENT.

[Adapted from the Juedische Literaturblatt of Magdeburg.]

BY REV. D. TEMPLE.

The old Tyropæum valley, which cuts the city of Jerusalem from north to south and extends from the western hill of the city (the falsely so-called Mount Zion) to the hill of the Temple has been from most ancient times the industrial quarter. It is in these densely peopled lanes and streets that the degeneracy and decline of the Jewish people is most evident. By a long stay in the Orient one becomes accustomed to many things that are found here, and yet ever and again he is most unpleasantly surprised by unwholesome odors and accumulations of filth encountered in the narrow lanes of this quarter, swarming with an unwashed population. Numerous vaulted alleys and covered passage ways afford opportunity for this general filthiness, for in their obscure nooks and corners are piled together things of every kind in all stages of putrefaction and decay. In the eastern bazaar alley which extends in a southerly direction into the Jewish quarter are, if possible, greater accumulations of filth and refuse than elsewhere. Small work and antiquarian shops and wine rooms that are scarcely enticing, abound in this locality.

Disgusting to a stranger are the meat markets, which in unappetizing appearance and disease-breeding odors excel even those of the moslem bazaars. The ground near them is soaked with the blood of slaughtered animals; bloody heads of lambs and goats are piled in front of the markets, and hides as soon as removed are stretched upon the surface of the street in order to be tanned, in the easiest way, by the feet of the multitude that unceasingly passes.

The people of this quarter give the impression of a physically degenerate race. A pale, sickly look characterizes them all. The women are small and scantily built, generally with blonde or reddish hair and gray or light blue eyes. The cut of their clothing reminds one of European style, but the large white linen cloth, which they wind about the head, banishes from their appearance the last element of grace. Among the men there are occasionally found some of remarkably large stature, yet even these have a haggard look.

A very large portion of the Jews at Jerusalem live, as is well known, upon the charity of their wealthy European co-religionists

Digitized by Google

without further occupation than the conduct of religious study and exercises. These last consist in maintaining regular prayers and are commonly carried on under the direction of their European benefactors.

Of Jewish craftsmen there are but few, chiefly stone cutters and workers in a limited way in metals. The Bazaars of Jerusalem are not to be compared with those of Cairo, or of Damascus. Excepting, perhaps, the products of certain saddlery and shoemaking establishments, there is nothing to be seen in their vaulted and gloomy shops that lays any claim to originality or good workmanship. It is evident enough that their stock in trade is designed exclusively for the poorest class of Jews, and for Bedouins. The grain and fruit markets with large heaps of various kinds of grain, are interesting. Here one meets many Bedouins from the Hawian and Jericho valley. Their women bring milk, cheese, oranges, lemons, cucumbers and olives to sell; and, at a convenient distance from their husband, sit down upon the ground with their wares before them in decorated metallic vessels, or upon palm-leaf baskets. Of inns for caravans Jerusalem has but few, a fact explained by the lack of extensive trade and industry.

The unwearying commercial spirit of the Jewish race is throughout Syria, checked by fear of the government to which, under an oppressive and exhausting system, a wealthy Jew is legitimate plunder. There is, however, in the city of Jerusalem a large number of small Jewish traders and merchants, and in respect to honesty and trustworthiness they stand in the same good repute as the modern Arabians,—a repute which the Christian merchants of Syria do not in general enjoy.

Among the Ashkenazim there are said to be at the present time a number of very wealthy families who have wandered to Jerusalem from other lands. Besides a first precaution to put themselves under the care of their consul, they take others also, and live in the simplest manner possible, avoiding all display which might draw upon them the eye of the Turkish government. The synagogues and numerous costly buildings for charitable institutions, erected here by the families of Rothschild and Montefiore, and by associations of large Jewish firms in England, France and Germany, have, during the last few years, extended considerably the Jewish quarter.

That a real improvement in the distressing state of the political relations of the Jews at Jerusalem would not be brought about by these lavish contributions of their co-religionists, was, and still is, perfectly

Digitized by Google

clear to the persons whose interests are concerned. Upon the recognition of this fact was based the now almost forgotten scheme to found a great Syrio-Jewish colony in old Gilead and Moab. An area of 600,000 hektors, at present inhabited by nomadic Bedouins, was to be the territory of this new Jewish kingdom. At its head was to stand a a prince of Jewish race, but he was nevertheless to be under the supremacy of the Turkish government. The entire plan was laid before the Sultan by the English embassy, and no decided opposition was encountered. The initiatory steps toward compassing the financial part of the undertaking were successful. The scheme involved the construction of two railroads,—one from Joppa to Jerusalem, the other from Haifa to the country beyond Jordan; and of a canal from the Mediterranean to the Gulf of Akabat. The leading spirit in this enterprise, which, as appears, aimed at financial rather than religious objects, is reputed to have been a well known English diplomat.

NOTES FROM ABROAD.

By Rev. John P. Peters, Ph. D.

M. Halevy has recently suggested an explanation of נִסְרֹךְ, the name of the Assyrian idol in whose temple Sanherib was murdered by his sons, so plausible as to appear almost self-evident when once suggested. It is known from the inscriptions that a favorite god of Sanherib was *Nusuku*. M. Halevy's suggestion is that נִסְרֹךְ (2 K. XIX., 37, and Is. XXXVII., 38) is a clerical error for נִסֹּךְ.

There are to be two new instructors in Old Testament theology at Leipzig next semester, of whom one will be Dr. Wilh. Lotz, author of the valuable little work entitled *Die Inschriften Tiglathpileser's* I. His *Habilitations-Schrift* (thesis presented when he qualifies as instructor) is on the Sabbath, as to the origin of which in Babylonia he offers a very ingenious, if doubtful, explanation. The primary meaning of the root (Heb. *Shabhath*, Arab. *Sabata*) is *cut off*. The ancient Babylonian method of reckoning, derived from the non-Semitic, antecedent races, as was also the observance of the Sabbath itself, was by sixes. Business engagements were accordingly entered into for six days as the natural unit, and so a time-reckoning of six business days became established. That which separated one six days from another was the day of *cutting off*, or the sabbath, which was hence established as the day of complete rest—the day on which the king "shall not eat flesh cooked with fire,

Digitized by Google

shall not change his garments, * * * * shall not pour out a drink-offering; * * * * the priest shall not give oracles in secret places; the magician shall not lay his hand on any sick man, &c."

A valuable addition to Baer's Old Testament texts recently made is *Libri Danielis, Ezræ, et Nehemiæ.....cum præfatione Francisci Delitzsch, et glossis Babylonicis Friederici Delitzsch*, from the press of Tauchnitz. There are also a large number of valuable *appendices criticæ et masoreticæ*, and a synopsis of the grammar of Biblical Aramaic. The following are examples of explanations, from the Babylonian, of the curious and puzzling names and forms appearing in the three books mentioned: שַׁדְרַךְ is *Sudur-Aku, command of (the god) Aku;* עֲבֶד-נְגוֹ is *Abad Nabu, servant of Nebo;* מֶלְצַר (explained in the 8th edition of Gesenius from the Persian *mel, wine*, and *cara, head*, hence *master of the wine, butler*) is *massaru, prefect*, the double letter of the Babylonian being resolved in the Hebrew into לצ. This valuable little work costs in Germany somewhat less than 40 cts.

Among other missionary associations of students at the University of Leipzig is an *Institutum Judaicum*, for the conversion of the Jews. As a means towards attaining the desired end the members, about 30 in number, seek to familiarize themselves with Jewish doctrines and modes of thought, and Prof. Franz Delitzsch, under whose patronage the *Institutum* was started two years since, kindly devotes an hour each week to the interpretation with the members of some Jewish work. This *semester* it is the Mishna tractate on the feast of tabernacles with Bertinoro's (rabbinic) commentary. Similar societies exist at Halle and Erlangen.

Jahrbuecher fuer protestantische Theologie, first number for 1883, contains an article from Prof. A. Merx, of Heidelberg, on the value of the LXX for Old Testament text criticism. The article is a very severe criticism of Smend's new (2nd) edition of Hitzig's commentary on Ezekiel. Merx complains that Smend has totally disregarded the LXX as a means of amending the numerous corruptions in the Hebrew text of Ezekiel, and has thus changed Hitzig's work of 1847 for the worse. He insists strongly on the importance of comparing the LXX as an independent source with the massoretic Hebrew text.

A fourth edition of A. Dillmann's Commentary on Genesis has appeared (Hirzel, Leipzig, 1882). It is the 11th number in the series of *Kurzgefasste Exeget. Hand-buecher*. The first two editions, 1852 and 1860, were by Knobel. The third edition, 1875, like the present, by

Digitized by Google

Dillmann of Berlin. The whole work has been carefully revised, but the changes are especially numerous in the first eleven chapters. Notice has been taken particularly of the Wellhausen criticism, and of the Assyriological and archæological work of Schrader, Frdr. Delitzsch, Lenormant, and Halevy. There is also a more careful and thorough separation of the documents of which Genesis is composed. The critical and archæological amendments are numerous, but from a theological point of view the changes are insignificant. Prof. Dillmann maintains his former views with reference to the connection and priority of the various documents of the Pentateuch, while the in general more conservative Delitzsch has in this particular gone over to the Wellhausen school. Dillmann designates these documents as A, B, C, D, and holds this to be their chronological order, also that A and B are more closely connected than B and C, the latter belonging rather with D. The Wellhausen school holds that Q (the priest codex, according to some P), the A of Dillmann (1st chap. of Gen., etc.) is the latest in date, being exilic or post-exilic. According to them the Deuteronomist (D of Dillmann) is the oldest, after which come the Elohist (B) and Jahvist (C), these two again having been separately worked together. This Dillmann has elsewhere described as 'a standing of things on their heads.'

In his fourth edition, Prof. Dillmann has been able to consult the proof-sheets of Prof. Schrader's new edition of *Keilinschriften und das Alte Testament.* The last named work has just appeared as we write. It will be noticed more fully next month.

A former pupil of Dr. Schrader, Dr. Fritz Hommel, *Privat-Docent* at Munich, has published a book entitled: *Die Vorsemitischen Kulturen in Aegypten und Babylonien* (Otto Schulze, Leipzig, 1883). This is Vol. I.[2] of an encyclopædic work projected by the author on "The Semitic peoples and languages, as a first attempt at an encyclopædia of Semitic philology and archæology." The author is able, but he writes too much. One natural consequence is hasty statements, which must afterwards be retracted. In Vol. I.[1] of this series *(Die Semiter und ihre Bedeutung fuer die Kulturgeschichte)* he denied the ethnographical value of the 10th chap. of Genesis. In the present work, under the influence of Prof. Frdr. Delitzsch's *Wo lag das Paradies?* he retracts this, and makes very considerable use of that chapter, adopting, with one important exception, Wellhausen's division. Wellhausen divides as follows: Q; vs. 1, 2—5, 6, 7, 20, 22, 23, 31, 32; Jahvist,—8—18, 21, 25—30; R. (Reviser), 24. Hommel denies the Jahvistic

Digitized by Google

character of 8—12, removes them from the 10th chapter entirely, and places them after XI, 1—9. An example of unsafe transformation of hypothesis into indubitable fact is the statement that the genealogy of the Phœnician characters can be traced with certainty to the hieratic form of the Egyptian hieroglyphics.

Increased knowledge gives increased importance to the pre-Semitic culture of Babylonia. La Couperie and his school of Sinologists maintain the derivation of Chinese culture and Chinese writing from that source, and some Assyriologists ascribe the history of the creation and the flood in Genesis, astronomical and scientific terms, weights, measures, and the like, to the same origin. Under these circumstances great interest cannot but be felt in anything calculated to throw light on that ancient civilization, the people who developed it, the language they spoke, etc. The best known authority on the subject of the language is Dr. Paul Haupt, *Privat-Docent* at Goettingen. Before this reaches the *Student* a small book will have appeared from his pen on the Sumerian-Akkadian language, a somewhat enlarged form of a paper read by him before the Oriental Congress in Berlin in 1881, and published in the proceedings of that body. Unfortunately the work is disfigured by 30 pages of polemics against Dr. Hommel, who disputes with Haupt the priority of the discovery of two dialects, Sumerian, or southern, and Akkadian, or northern, in the pre-Semitic Babylonian.

The Semitic Assyrian and Babylonian, is every day advancing towards such a state of codification by means of grammars and dictionaries that it must soon be fully available for purposes of comparative etymology. The last number of the *Proceedings of the Society of Biblical Archæology* in England, contains an introductory paper on Assyrian grammar, the first of a series, by T. G. Pinches. About Easter of 1883, an Assyrian grammar, by Haupt, is expected. There is now appearing in Leipzig a dictionary or glossary to the II. and IV. vols. of Rawlinson's Inscriptions, by Dr. J. N. Strassmaier, of the Society of Jesus. At Easter, Prof. Frdr. Delitzsch will go to London to work on his Assyrian dictionary, which must not be expected to appear, however, for a couple of years.

Digitized by Google

INTRODUCTORY PAPER UPON ASSYRIAN GRAMMAR.

Assyrian was the tongue of the inhabitants of the district extending from the shores of the Persian Gulf on the south, to Armenia on the north, and from Elam and Persia on the east, to Phœnicia on the west. The people who spoke this language formed, originally, one nation, but split, in ancient times, into two, each having its own king. Notwithstanding, however, this separation, and the enmity which these two nations afterwards bore toward each other, the speech of each remained, even to the last, practically the same, the differences being so slight as hardly to amount to provincialisms.

An examination of the construction of the Assyrian language, presented to us in the numerous inscriptions, indicates that the people who spoke it were early separated from intercourse with the other Semitic tribes, and their language, therefore, struck out a course especially its own, and the difference between Assyrian and the other Semitic tongues is often very great It is especially in the verbs that this departure is to be seen, and for this reason it has been thought well to treat of them first.

If it be really the case that the so-called permansive tense is a late formation (and there is every reason to regard it as such), then the same must be said for the corresponding tense (the perfect) in the other Semitic languages. Even at the time when the separation of the various tribes took place, however, the tendency to form this tense existed, and it was then most likely in full use, but confined to the third person. To the latest times any participle form could be used in Assyrian as a permansive, and take the endings of that tense. Another departure from the usage of the Semitic tongues, is the partial change of meaning of the forms in *u* (in Hebrew the Pual and Hophal, and in Arabic the passive forms of the various conjugations). Assyrian most likely had, at first, both the ordinary forms, and those having *u* as the vowel, but without any distinctive meaning, at least such as is found in Hebrew and Arabic. The examples of these forms which exist, that is, forms having the vowel *u* between the first and second radicals, or after the voice-formative, are only to be found in the infinitive and permansive of the intensive (Piel) stem, and the same tenses of the Shaphel. These forms have almost wholly replaced those in *a*, and have not necessarily a passive meaning.

Other verbal differences also exist. The primitive forms, in Assyrian, are to be found, to a great extent, in the various other Semitic tongues, the chief difference being that the Shaphel conjugation is in full use. The most striking thing, however, is the regular use not only of those secondary forms which insert the letter *t*, but also of those longer and more interesting tertiary forms which insert the particle *tan*, indicating either speed or frequency.

To the above list of interesting verbal differences may be added the strange Niphal forms of those verbs weak of the first radical, in which the *n* either with or without a vowel between, is doubled—evidently indicating a nazalization of the vowel representing the lost or weakened consonant; and those secondary (and tertiary) Niphal-forms which, dropping their *n* before the inserted *t*, will perhaps, help to explain the Hebrew Niphal infinitive (הִקָּטֵל). The importance, also, of the real tense-distinctions attached to the long and short forms of the imperfect, can-

Digitized by Google

not be overlooked, and it is proposed, in these papers, to give many examples of their use for comparison.

Assyrian is also much richer in pronominal roots than the other Semitic tongues. For the first person singular of the personal pronoun, for example, no less than six words or forms are to be found, and for the second person singular the same number. The greater part of those expressing the first person are formed from the root *iau*, and this word being, as it really seems, the Assyrian representative of the Heb. הָיָה "to be," shows how, clashing with the Assyrian form of the word Jehovah (*iau*), the divine name fell into disuse in Assyrian, and was replaced by *ilu*, a word probably of Akkadian origin. The importance of Assyrian in the science of Semitic philology will therefore readily be seen.

The Assyrian tongue seems, in the earliest times, to have been that of the inhabitants of the south or Babylonia. Large colonies, however, were probably sent out northwards, and the language was, in this way, taken almost as far as the mountains of Armenia. Long before this emigration the Assyrian (or, to speak more correctly, Babylonian) language came into contact with a speech of an entirely different character and genius—the Akkadian, and its dialect, Sumerian. It can easily be understood, therefore, that, as the two peoples were in close contact, the Assyrian language became greatly changed, a number of foreign words being introduced, and the grammar being, to a certain extent, modified, and made something like that of the Akkado-Sumerian language. Assyrian, however, kept to the last its distinctly Semitic character, and, while taking in freely words borrowed from the Akkadian, nevertheless retained in use most of the Semitic equivalents of those words, so that it was seldom needful to draw from a foreign source except for the purpose of bringing greater elegance into the composition.

Assyrian, like most other tongues, had dialects, but, in consequence of the newness of the study, their peculiarities are not easily detected. Most of the texts come from Nineveh and Babylon, and only give, therefore, examples of the language spoken at those places. Judging from these texts, one would say that not only the spelling, but also the composition of the phrases are based, to a great extent, upon tradition and usage, the style being modelled upon ancient translations of the Sumerian and Akkadian records, of which both nations had copies, and for this reason not only the written, but also the spoken language, seems hardly to have differed. It was in Assyria, however, that the clearer and purer pronunciation was kept, and a more careful use of the case-endings of the nouns, &c., observed. The true folk-speech is undoubtedly to be found in those interesting letter-tablets in which the people are to be seen in the more ordinary occupations of life, though not entirely apart from officialism. It is in this popular language that those ground-texts of the science of Assyriology, the Achæmenian inscriptions, are composed.

In the very cities, however, where the classical language was most used, seems to have been a tongue, or, rather a form of speech, of a rougher kind, in use among the trading population. How far this language really differed from the literary language it is impossible to say, for the texts which have come down to us contain only the technical terms of trade needful to the occupation of the people, and a free use is also made of those ideographs which render the language, at times, so puzzling to the modern student.

Digitized by Google

In Babylonia, these trade-documents were always written by the professional scribe, who belonged, at least to some extent, to the learned class, and who observed, therefore, the traditions which he had learnt at school. This custom of employing professional scribes was also, most likely, in force in Assyria. These scribes seem to have possessed, besides the Assyrian or wedge writing, also a knowledge of the Phœnician characters, as the dockets sometimes written on the edge of these trade-tablets show. To these documents and their Phœnician legends, as well as to the correspondence-tablets, must we look in order to gain an insight into the tongue of the more common people of those ancient empires. These trade-dockets also indicate that not only (as shown by the bilingual lists and syllabaries) were the Assyrians aware of the triliteralism of their language, but that they also had a knowledge, in some cases, of the original forms of their own weakened verbal roots.—*Theo. J. Pinches, in the Proceedings of the Society of Biblical Archæology.*

EDITORIAL NOTES.

The Last Number.—Those of us who are immediately interested in the success of THE HEBREW STUDENT feel very grateful for the kind reception accorded to the last number. Many letters and notices of a complimentary nature have been received. If there had remained a doubt as to the wisdom of the undertaking, or as to the demand for such a journal, that doubt has been dispelled. If we may believe what is said,—and why may we not believe it—there is a work to be done which can be done only by a periodical of this character. It is for us, therefore, *to go on* and, in spite of the many difficulties which, of necessity, beset such an undertaking, to continue the work in the line, and according to the policy marked out.

It was a surprise that the import of the editorial on *Scholarly Ministers* in the last number should have been misunderstood, as it seems to have been. In ascertaining the meaning of a writer, many things must be considered, e. g., the time, circumstances, the nature of the subject, the character of the writer, etc., etc. Would a journal, whose sole purpose it is to incite ministers to study, and to be scholarly, encourage them to avoid scrupulously the study of *all texts* in order that they may be saved the trouble of considering the various views which have been propounded? Perhaps editorials should not be ironical.

In this connection it is but right to apologize for the miserable proof-reading done in the case of Prof. Newman's article: *Professor Strack on the Pentateuch.* "Regard," p. 151 (line 10 from bottom), should have been "regards;" on p. 152, "investigations" (line 16 from bottom), should have been "investigation;" "Tracer" (line 6 from bottom), "traces." On p. 153, "their" (line 9 from top), should have been "these," and "undeniably" (line 9 from bottom), should have been "undeniable." Our proof-reader, it is to be hoped, will hereafter exercise more care.

Notes From Abroad.—We feel confident that our readers will appreciate and be profited by the Notes from Germany, published in this number. It is recogniz-

Digitized by Google

ed, the world over, that the Germans are the leaders of thought in the line of study in which we feel most deeply interested. This does not mean of course that the scholars of other countries adopt their views, or that no work of this kind is done outside of Germany. It is well known that in no other country do men give themselves up so entirely, so unreservedly to research and investigation; in no other country do men go down so deep. This "depth," to be sure, is often bewildering to the American scholar, who feels that less "depth" and greater clearness would be more profitable; yet no scholarship is upon the whole so highly esteemed as *German* scholarship. In view of this fact, it is a matter of the greatest importance for us to acquaint ourselves with what is doing on the other side. The studies, opinions, and movements of the world's greatest Biblical scholars, men whose names have become household words, should and, indeed, do interest us. Our readers may regard these "Notes" as reliable. They are from the pen of one who is in a position to gather such items, and who, at the same time, is familiar with the subject-matter which he collects. It gives us pleasure to announce that similar notes will be forthcoming in each number.

The Society of Biblical Archæology.—This learned Society held the first meeting of its thirteenth session (1882-83) November 7th. The President of the Society is Samuel Birch, D. C. L., LL. D., etc. The character of the Society may better be inferred from the subjects of some of the papers which were presented, e. g., (1) Demotic Papyrus containing the malediction of an Egyptian mother on her son embracing Christianity, by M. E. Revillout; (2) Some Recent Discoveries bearing on the Ancient History and Chronology of Babylonia, by Theo. G. Pinches; (3) Papers upon Assyrian Grammar, by the same. We have taken the liberty of reprinting from the "Proceedings of The Society" the Introductory Chapter of these Papers upon Assyrian Grammar. It is well for us to know something of the general character of this language, to which references at the present time are so common. One cannot imagine the influence which the discoveries already made, and yet to be made, in this department, will have upon the Biblical languages and history. The great energy with which the work is carried on in spite of innumerable difficulties, promises well for the future. Will our readers not read this "paper" carefully?

The "Higher" Criticism.—What is meant by the so-called "higher" criticism as contrasted with "lower" criticism? Is it true that the "higher" critics without warrant adopted a term which savors of assumption? Is it the case, as many suppose, that "higher" criticism means rationalism, and "lower" criticism, orthodoxy?" Dr. Briggs, in his article in the November number, *The Literary Study of the Bible*, answered these questions, and he did yet more: he made a strong and telling plea in behalf of "Christian" criticism, in opposition to what on the other hand may be termed "Skeptical" criticism:—

"The study of Biblical literature is appropriately called Higher Criticism to distinguish it from Lower Criticism which devotes itself to the study of original texts and versions. There are few who have the patience, the persistence, the life-long industry in the examination of minute details that make up the field of Lower Textual Criticism. But the Higher Criticism is more attractive. It has to do with literary forms and styles and models. It appeals to the imagination and

Digitized by Google

the æsthetic taste as well as to the logical faculty. It kindles the enthusiasm of the young. It will more and more enlist the attention of the men of culture and the general public. It is the most inviting and fruitful field of Biblical study in our day. We will not deny that the most who are engaged in it are rationalistic and unbelieving, and that they are using it with disastrous effect upon the Scriptures and the orthodox faith. There are few believing critics, especially in this country. There is also a wide-spread prejudice against these studies and an apprehension as to the results. These prejudices are unreasonable. These apprehensions are to be deprecated. It is impossible to prevent discussion. The church is challenged to meet the issue. It is a call of Providence to conflict and to triumph of evangelical truth. The divine word will vindicate itself in all its parts. These are not the times for negligent Elis or timorous and presumptuous Uzzahs. Brave Samuels and ardent Davids who fear not to employ new methods and engage in new enterprises and adapt themselves to altered situations, will overcome the Philistines with their own weapons. The Higher Criticism has rent the crust, with which Rabbinical Tradition has encased the Old Testament, overlaying the poetic and prophetic elements with the legal and the ritual. Younger Biblical scholars have caught glimpses of the beauty and glory of Biblical Literature. The Old Testament is studied as never before in the Christian Church. It is beginning to exert its charming influence upon ministers and people. Christian Theology and Christian life will ere long be enriched by it. God's blessing is in it to those who have the Christian wisdom to recognize and the grace to receive and employ it."

BOOK NOTICES.

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

THE MOSAIC ERA.*

Dr. Gibson's former book on the "Ages before Moses" attracted no little attention. This is another venture in the same line and with somewhat less satisfactory results. It is a series of Biblical expositions, addressed to a miscellaneous audience. The present subject does not perhaps yield itself to as picturesque a treatment as that of the Creation and the Fall, or the call and migrations of Abraham. Dr. Gibson has grappled manfully with the problem of making an interesting exposition of the Jewish ritual. There are twenty-four lectures, treating of the period between the Egyptian bondage and the death of Moses. Each lecture is brief, fairly instructive and pervaded by an evangelical spirit. Just what is the amount of assistance which the discussion would furnish to a clergyman, is difficult to determine. It is an attempt to expound a difficult subject and we feel that the result is sometimes neither "fish nor flesh," that while in their original use the lectures may have been highly useful, it was at least hazardous to challenge criticism by putting them into permanent book form. In them the author of course merely touches the deeper questions of criticism.

*THE MOSAIC ERA, A series of Lectures on Exodus, Leviticus, Numbers and Deuteronomy; by J. Monro Gibson, D. D. Cl. 8vo., pp. 345. Price, $1.50. New York, A. D. F. Randolph & Co.; Chicago, S. A. Maxwell & Co.

Digitized by Google

but a note upon the names "Jehovah," "Israel" and "Christ" shows that much thought and that of no mean order, has been interwoven with the often meagre and unsatisfactory thread of his exposition. The mechanical execution of the book is all that could be desired.

THE CHRISTIAN SABBATH.*

This little book contains a thoroughgoing discussion of the Sabbath question in a nutshell. The author takes his stand on the statement of the Westminster Confession that the observance of the Sabbath is "a positive, moral and perpetual commandment, binding all men in all ages," and endeavors to substantiate this position by a two-fold Biblical argument from the Old and New Testaments, showing that the commandment to observe the Sabbath was in force from the Garden of Eden, and was by no means set aside but rather enforced by Christ and the Apostles. Two more points are dwelt upon, that the change to the first day of the week is Scriptural and that the State is in duty bound to compel the observance of the Sabbath, because its own existence is bound up in its observance. The book is thoroughly sound, lively and vigorous. The author's whole soul is engaged in the discussion and he strikes no uncertain blows at those who would undermine the obligation to observe this day. Indeed if any criticism were to be made upon the performance, it is that the tone is a little too dogmatic and pugnacious. But as a tract for the times it is a note on the right side, and with this one qualification we heartily commend it. Of the Old Testament argument, to which our attention was particularly directed, it may be said that it cannot be excelled as a piece of condensed constructive argumentation.

GALILEE IN THE TIME OF CHRIST.†

This work "originally appeared as an Essay in the January and April numbers of the Bibliotheca Sacra for 1874." It has, however, been virtually re-written. In its present form, it is a classic on this subject.

The author has evidently consulted all works that could possibly shed any light on the matter in hand. The references given are of great value. His judgment on all questions involved is an independent judgment, and as a result, he has dealt some vigorous blows at the commonly accepted notions of Galilee and its inhabitants. He shows it to have been "a region of great natural fertility and richness." As against Strabo, he contends that the cities of Galilee "were, with a very few exceptions, occupied by a Jewish population." He holds that Ritter, Hausrath and others are wrong in representing the Galileans as restive under the restraints of law; and he institutes a comparison which is quite in their favor. The fact that the Galileans were "champions of the law," and in Jerusalem were

*THE CHRISTIAN SABBATH; Its nature, design and proper observance, by the Rev. R. L. Dabney, D. D., LL. D., Hampden-Sydney, Va. Philadelphia, Presbyterian Board of Publication. Cloth, pp. 93.

†GALILEE IN THE TIME OF CHRIST. By Rev. Selah Merrill, D. D. Boston, Congregational Publishing House. 16mo. XIII, 159 pp.

Digitized by Google

to be found "the champion of traditions" is rightly emphasized. The representation which is given of the character of the Herods (p. 98) deserves consideration. The conclusions of the author are doubtless correct in the main.

The book should be studied by all readers of the Bible. It is time that we had done with slandering Galilee in general, and Nazareth and its inhabitants in particular. This work is worth many times its cost.

THE BEGINNINGS OF HISTORY.*

The author of this volume has been before the reading public for some considerable time. In the department of Antiquities he is regarded as a high authority. Prof. Brown, in his Introduction, speaks of "his versatility, energy, rapidity in work, and retentive memory" as remarkable. From the same source we learn that he has been by turns traveler, excavator, essayist, decipherer, grammarian, historian, editor, instructor, and can point to productive labor in all these pursuits. The views advanced by Prof. Lenormant are quite different from the traditional one held by most of us. More interest attaches to the views from the fact that the author is a Catholic, and emphasizes quite strongly his Christian belief. The standpoint of the author is given in his preface, as follows: "That which we read in the first chapters of *Genesis*, is not an account dictated by God himself, the possession of which was the exclusive privilege of the chosen people. It is a tradition whose origin is lost in the night of the remotest ages, and which all the great nations of western Asia possessed in common, with some variations." This tradition is substantially the same as that lately discovered in Babylon. It was carried from Ur of the Chaldees by Abraham's family, at which time it was already fixed, perhaps in written form. The biblical account of the "Beginnings" is "parallel with statements of the sacred books from the banks of the Euphrates and Tigris." The question, of course, comes up as to the divine inspiration of the account. The author's view is that the difference between the Israelitish account and that of the other nations is in the *spirit* which animates the former. They are the same account, and the parts follow in the same order, but the signification is entirely different. While the features remain the same, there is between the narrations "all the distance of one of the most tremendous revolutions which have ever been effected in human beliefs." This difference is explained by some as the result of "development," but by the author it is regarded as "the effect of a supernatural intervention of divine Providence." Such in brief is the point of view from which Professor Lenormant works. He gives us first *The Biblical Account*,—his own translation and rearrangement of the Hebrew text of Genesis I.–XI. 9. From this translation, while entirely too much liberty is taken with the text, one may get a more vivid idea of the contents of the narrative than from

*THE BEGINNINGS OF HISTORY, according to the Bible and the traditions of Oriental Peoples. From the Creation to the Deluge. By Francois Lenormant, Professor of Archæology at the National Library of France. (Translated from the Second French Edition.) With an introduction by Francis Brown, Associate Professor in Biblical Philology, Union Theological Seminary. New York, Charles Scribner's Sons. For sale by Jansen McClurg & Co., Chicago. 8vo. pp. 588. Price $2.25.

Digitized by Google

the authorized version. Then follows a Comparative study of the Biblical Account and of Parallel Traditions. The matter is divided into eight chapters: (1) The Creation of Man; (2) The First Sin; (3) The Kerubim and the Revolving Sword; (4) The Fratricide and the Foundation of the first city; (5) The Sethites and the Qainites; (6) The Ten Antediluvian Patriarchs; (7) The Children of God and the Daughters of Men; (8) The Deluge. Five important Appendices follow: (1) The Cosmogonic Accounts of the Chaldæans, Babylonians, Assyrians, and Phœnicians; (2) Antediluvian Divine Revelations among the Chaldæans; (3) Classic texts relating to the Astronomical system of the Chaldæans; (4) Tables of the Chaldæo-Semitic Calendar and other Semitic Calendars; (5) The Chaldæan Account of the Deluge, Transcription of the Text with Interlinear translation. With reference to the book as a whole it may be said: (1) That no where else can one obtain the mass of information upon this subject in so convenient a form; (2) that the investigation is conducted in a truly scientific manner, and with an eminently Christian spirit; (3) that the results though, as stated above, very different from those in common acceptance, contain much that is interesting and, to say the least, plausible; (4) that, the author while he seems in a number of cases to be injudicious in his statements and conclusions, has done work in investigation and in working out details which will be of service to all, whether general readers or specialists; (5) that, to use the words of Prof. Brown, "in the interests of religion to say nothing of scholarship, we cannot afford to reject conclusions which are put forward in such an exceptional spirit, except on rational grounds established as the result of temperate and candid argument."

SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.

AMERICAN LITERATURE.

OUTLINES of Sermons on the Old Testament. The Clerical Library, Vol. II. New York: *A. C. Armstrong & Son.* 12 mo., 292 pp.....$1.50

MACLEAN, J. P., Jewish Nature Worship. The Worship of the Reciprocal Principles of Nature among the Ancient Hebrews. Cincinnati: *Rob. Clarke & Co.* 32 mo., 1, 22 pp.....$ .25

VAN EATON, JOHN, D. D., Expository and Practical Lectures on Haggai and Zechariah. Edited by W. J. Robinson, D. D. Pittsburgh: *United Presbyterian Board of Publication.* X, 356 pp $1.00

MYERS, P. V. N., A. M., Outlines of Ancient History, from the earliest Times to the Fall of the Western Roman Empire. New York: *Harper and Bros.*, 12 mo.....$1.75

RAWLINSON, G., M. A., The Religions of the Ancient World. Including Egypt, Assyria, and Babylonia, Persia, India, Phœnicia, Etruria, Greece, Rome. New York: *Charles Scribner's Sons.* 12 mo.....$1.00

ELLICOTT, BISHOP, Old Testament Commentary for English Readers. New York: *E. P. Dutton and Co.* 4to, 850 pp.....$6.00

FOREIGN LITERATURE.

EUTING, DR. J., Tabula Scripturæ Hebraicæ. Strassburg.

Digitized by Google

DILLMANN, A., Die Genesis, erklaert. 4te Auflage. (Kurzgefasstes Exeget. Handbuch zum A. T. 2. Lfg.) Leipzig: *Hirzel*. gr. 8., XX., 457 S. ..... M 7.50

CORNILL, C. H., Der Prophet Ezechiel, geschildert. Sammlung v. Vortraegen, hrsg. v. W. Frommel u. F. Pfaff. 8 Bd., 7 u. 8 Heft. Heidelberg; *C. Winter*. 8, 53 S. ..... M 1

LERNER, M., Anlage u. Quellen d. Bereschit Babba. Preisschrift. Berlin: *A. Cohn*. gr. 8, 148 S. ..... M 3

BAEHR, O., Das Gesetz ueb. falsche Zeugen nach Bibel u. Talmud. Frankfurt a. M.: *Kauffman*. gr. 8, VI, 102 S. ..... M 2.50

LEDRAIN, E., M. Renan et l'Ecclesiaste. Versailles, imp. *Cerf et fils*. 8vo, 11 pp.

CHEYNE, T. K., The Prophecies of Isaiah: a New Translation, with Commentary and Appendices. 2d Ed. Vol. II. London: *Kegan Paul & Co.* 8vo, 312 pp. ..... 12s. 6d.

HUDSON, E. H., A History of the Jews in Rome, B. C. 160—A. D. 604. London: *Hodder and Stoughton*. 8vo, 398 pp. ..... 7s. 6d.

HOMMEL, F., Die Semitischen Voelker u. Sprachen, als erster Versuch e. Encyclopaedie des Semit. Sprach- u. Alterthumswissenschaft. I. Die vorsemetischen Kulturen in Aegypten u. Babylonien. Leipzig: *O. Schulze*. gr. 8, 89—424 pp. ..... M. 7

VILMAR, A. F. Ch., Collegium biblicum. Praktische Erklaerung der heil. Schrift Alten u. Neuen Testaments. Aus dem handschrift. Nachlass der akadem. Vorlesgn. hrsg. v. Ch. Mueller. Des A. T.'s 4. Thl.: Die Propheten. Guetersloh: *Bertelsmann*. gr. 8, VIII, 368 S. ..... M. 6

WUENSCHE, A., Der Midrash Debarim Rabba, d. i. die haggad. Auslegg. d. 5 Buches Moses. Zum ersten male ins Deutche uebertr. Mit Noten u. Verbesserungen v. J. Fuerst u. D. C. Straschun. Leipzig: *O. Schulze*. gr. 8, x, 184 S. ..... M. 5.

RECENT ARTICLES.

SHEDD, W. G. T., D. D., The two Views of the Old Testament. *New York Observer*, Jan. 11, 1883, pp. 10, 11.

BISSELL, E. C., D. D., Proposed Reconstruction of the Pentateuch. Inaugural Address at Hartford, May 10, 1882. *The Bibliotheca Sacra*, Jan., 1883.

CURTISS, S. I., Jr., D. D., Papers on the Language and Literature of Israel, I, II, III, IV. *The Advance*, Jan. 4, 11, 25, Feb. 1, 1883, pp. 9, 18, 54, 70.

WISE, DR. I. M., Moses, The Man and Statesman. A Lecture. *The American Israelite*, Jan. 26, Feb. 2, 1883, pp. 252, 257.

SMITH, G., The Jews: a deferred rejoinder. *Nineteenth Century*, Nov., 1882, pp. 687—709.

COBBE, FRANCIS P., Progressive Judaism. *Contemporary Review*, Nov., 1882, pp. 747—763.

MERRILL, S., D. D., The Disappearance of Ancient Walls. Letter from Jerusalem. *The Athenæum*, Nov. 11, 1882. pp. 635, 636.

BEECHER, PROF. W. J., D. D., The Diffusion of Errors. [Newer Criticism.] *Herald and Presbyter*, Jan. 31, 1882, p. 2.

PINCHES, THEO. G., Some recent Discoveries bearing on the Ancient History and Chronology of Babylonia. [Proceedings of the Society of Biblical Archæology, No. XXXIII., pp. 6—12.]

Digitized by Google

PINCHES, THEO. G., Papers on Assyrian Grammar. Introductory. The Verb and its Forms. The Permansive Kal. [Proceedings of the Society of Biblical Archæology, No. XXXIII., pp. 21—31.]

RENOUF, P. LEP. Brugsch's Interpretation of Pihahiroth. (Ex. XIV., 2.) [Proceedings of the Society of Biblical Archæology, No. XXXIII., pp. 13—18.]

BERTIN, G., On the Character and Influence of the Accent in the Akkadian and Assyrian Words. [Proceedings of the Society of Biblical Archæology. No. XXXIII., pp. 19—21.]

CROSBY, HOWARD, D. D., The Authorship of the Pentateuch. Our Lord's Testimony. *The Independent*, Feb. 1, 1883, p. 129.

BIBLICAL Research. The River Paradise. The Meaning of Belteshazzar. *Independent*, Feb. 1, p. 137.

BARTOL, REV. C. A., D. D., The Bible. *The Unitarian Review*, Jan., 1883, pp. 30—52.

EINE Ergaenzung der Buecher der Kœnige aus der Alexandrinischen Uebersetzung. *Juedisches Litteratur-Blatt*, XII., 2, S. 6—8.

MENDES, REV. H. P., Jewish Views of the Bible. A Sermon. *The Jewish Record*. Jan. 26, 1883, pp. 2, 3.

GUEDEMANN, Education Among the Jews. The beginnings of Jewish-Arabic Culture. [Eng. trans.] *The Jewish Messenger*, Feb. 2, 1883, pp. 4, 5.

BROWN, PROF. FRANCIS, The New Testament and the Pentateuch. *The Independent*, Feb. 8, 1883, pp. 163, 164.

ROTHSCHILD, DR., Ueber das Biblische Zinsverbot. *Israelitische Wochenschrift*, XIV., 5, pp. 28,, 29.

THREE Pentateuchal Codes. *The Presbyterian Journal*, Feb. 8, 1883, p.4.

ISAACS, DR. A. S., The Ethics of the Rabbis. *The Sunday School Times*, Feb. 10, 1883, pp. 83, 84.

TYLER, T., The Origin of the name "Jehovah." *Modern Review*, Jan., 1883, pp. 177—179.

KESSLER, Prophetenthum u. Koenigthum im Alten Testament. *Ev. Kirch.-Ztg.*, 2, 1883, Sp. 25—32.

REVIEWS.

WICKES, W., D. D., טעמי אמ"ת, A Treatise on the Accentuation of the Three so-called Poetical Books of the Old Testament, Psalms, Proverbs, and Job. By Kroner: *Juedisches Litteratur-Blatt*, XI., 22, pp. 87, 88; A. KUENEN, *Theol. Tijdschr.*, Nov., 1882, and S. I. Curtiss, D. D.: *The Bibliotheca Sacra*, Jan. 1, 1883, pp. 183—187.

STRACK, DR. H. L., פרקי אבות: Die Sprueche der Vaeter. Ethischer Mischnatraktat mit kurzer Einleitung, Anmerkungen. u. e. Wortregister. By W. H. Green: *The Presbyterian Review*, Jan., 1883, p. 168.

MITCHELL, H. G. T., Ph.D., An Examination of some of the Final Constructions of Biblical Hebrew. By S. I. Curtiss: *The Bibliotheca Sacra*, Jan., 1883, pp. 187, 188.

MASPERO, La Trouvaille de Deir-el-Bahari. Official Report to the Khedive. Notes on, by A. H. Kellogg: *The Presbyterian Review*, Jan., 1883, pp. 168—171; and *The Independent*, Jan., 1883, p. 8.

Digitized by Google

GREEN, W. H., D. D., LL. D., Moses and the Prophets. By T. W. Chambers, D. D.; *The Presbyterian Review*, Jan., 1883, pp. 168—171; and *The Independent*, Jan. 1883, p. 8.

ORELLI, DR. C. V., Die Alttestamentliche Weissagung von d. Vollendung d. Gottesreiches in geschichtlichen Entwickelung dargestellt. By E. L. Curtis: *The Presbyterian Review*, Jan., 1883, pp. 171, 172; W. Nowack: *Deutsche Littztg*, 49.

KUENEN, A., LL.D., Natural Religions and Universal Religions. By John DeWitt: *The Presbyterian Review*, Jan., 1883, pp. 191, 194; *The British Quarterly Review*, Oct., 1882.

LENORMANT, FRANCOIS, Les Origines de l'Histoire d'apres la Bible et les Traditions des Peuples Orientaux. Tome 2ieme., 1re. Partie L' Humanite Nouvelle et la Dispersion des Peuples. By Francis Brown: *The Presbyterian Review*, Jan., 1883, p. 219.

STRACK, DR. H. L., Article on the Pentateuch in Herzog's Encyklopædie. *The Independent*, Jan., 25, 1883, p. 104.

CROSS, REV. J. A., M. A., Introductory Hints to English Readers of the Old Testament. By A. Kamphausen: *Theol. Littztg.*, 1, 1883, Sp. 1—3.

LENORMANT, F., The Beginning of History, [Am. Ed.] *The Sunday School Times*, Jan. 13, 1883, p. 26.

CLARK, E. L., Fundamental Questions. Chiefly relating to the Book of Genesis and the Hebrew Scriptures. *The Independent*, Jan. 25, 1883, pp. 107, 108.

EBERS, G., u. GUTHE, H., Palaestina in Bild und Wort. By V.: *Theol. Litblt.*, 45, 1882; Schegg: *Lit. Rundschau*, 24, 1882.

HORST, L., Leviticus XVII.—XXVI. und Hesekiel. *Theol. Litblt.*, 46, 1882.

PERROT, G., et CHIPIEZ, C., Histoire de l'art dans l'antiquite. I. L'Egypte. By A. Ermann: *Deutsche Littztg.*, 41, 1882.

ROSIN, D., Commentarium quem in Pentateuchem Composuit R. Samuel ben Meir. By S. Fraenkel: *Deutsche Littztg.*, 40, 1882; by D. Kauffmann; *Goett. gel. Anz*, 38, S. 1191—1212.

SHARPE, S., The History of the Hebrew Nation. 4th Ed., By P. H. W.: *Modern Review*, Oct., 1882.

STEBBINS, R. P., A Study of the Pentateuch. By P. H. W.: *Modern Review*, Oct., 1882.

STRACK, DR. H. L., Einleitung in das Alte Testament [Encyklopaed. Handbuch. I. 1.] By T. K. Cheyne: *The Academy*, Sept. 23, 1882.

TIELE, C. P., History of the Egyptian Religion. English Ed. *The Academy*, Sept. 23, 1882.

KOENIG, F. E., Offenbarungsbegriff des A. T. II. By O. Zoeckler: *Ev. Kirch.-Ztg.*, 52, 1882.

SCHUBACH, DR. M., Die Zahlangaben, Gen. v. u. xi. Nach dem hebr. Texte u. nach den LXX in ihrer Verwendung fuer die universale Chronologie. By Lewin: *Jued. Litblt.*, XII., 1, S. 4.

BACHER, DR. W., Die grammatische Terminologie des Jehuda b. David. By G. R.: *Jued. Litblt.*, XII., 1, S. 4.

Digitized by Google

THE HEBREW STUDENT.

VOL. II. APRIL, 1883. No. 8.

THE HIGH-PLACES.

BY PROF. H. P. SMITH.

Lane Theological Seminary, Cincinnati, O.

We need not stop on the etymology of the word בָּמָה as its meaning is abundantly certified by the passages in which it occurs.* Poetically it is used of heights—hills and mountains—in the proper sense of the term, e. g., 2 Sam. I., 19, (cf. v. 25):

"The pride of Israel was wounded on thy *heights*;
How are the heroes fallen!"

So of the heights as the fortresses of a country, whose possession determines who shall rule, Deut. XXXII., 13.

But in prose the word means, in by far the largest number of cases, *a high place, as a place of worship—a sanctuary*, whether of Jehovah or of other gods. The choice of such places for worship is perfectly natural as being (in the popular conception) nearer the heavens. Not to go outside the Bible, we find that the Canaanites chose such localities for their altars—as Baal Peor worshipped at the mountain called by his name. Every page of Jeremiah gives us evidence that the Israelites, so far at least as they worshipped false gods, chose elevated places.† Further, the altars of Jehovah were in many cases on heights.

* Gesenius assumes the root בוּם which is said to be equivalent to בהם, but under בהם we find no meaning that will account for our במה. In the Thesaurus, the same author supposes the word borrowed from some non-Semitic people. Besides the Hebrew, it occurs only in the Moabite stone. The Syriac *bîm* is from the Greek.

† Compare Jer. II., 20; XIII., 27; XVII., 2 with 1 Kings, XIV., 23; 2 Kings, XVI., 4; XVII., 10. In all these cases, the place of worship is described as a גבעה, generally in connection with עץ רענן. That the worship is idolatrous, so far as these passages are concerned, seems to admit of no doubt.

Other testimony as to the veneration of hills and mountains presented by Baudissin in his essay

Digitized by Google

In the Patriarchal period, we find Abraham directed to "one of the mountains" in the land of Moriah (Gen. XXII., 2) as the place for the sacrifice of Isaac. Bethel where he built an altar (Gen. XII., 8), and where Jacob had his vision and afterwards built an altar (Gen. XXXV., 1), seems to have lain on a hill. Moses also built an altar in remembrance of the victory over Amalek, possibly on the same hill on which he had stood himself during the battle (Ex. XVII., 15). The same leader commanded the erection of an altar on Mt. Ebal (Deut. XXVII., 4-7), and the command was carried out by Joshua (Josh. VIII., 30). These instances are enough to show the general custom of choosing elevated places as places of worship. Not all of these are designated as במות; not any of them in fact is so designated. But testifying to the custom, they explain why *bama* (originally a hill) came to mean a place of worship generally.

The author of the book of Kings uses this word in its general sense, to include all places of worship aside from the Temple at Jerusalem. To get an adequate idea of these sanctuaries, we must go back to the times before the monarchy. In the period of the Judges, we find various places mentioned where at least occasional worship was offered. In some of these the presence of the Ark and the Tabernacle seems to be presupposed, in others it cannot be. The first instance is in connection with Bochim. The Tabernacle was established at Gilgal by Joshua and was still there according to Judg. II., 1. The account reads: "And the messenger of Jehovah (מַלְאַךְ־יְהוָה) came up from Gilgal to Bochim" and recounted the mercies of God and the ingratitude of the people. "And it came to pass as the messenger of Jehovah spoke these words to all the children of Israel, that the people lifted up their voice and wept, and they called the name of that place Bochim, and they *sacrificed there to Jehovah.*" The question is whether the messenger of Jehovah was a man or an angel. If the former, this is a distinct case of sacrificing aside from the Tabernacle. If the latter, we are puzzled by his going up *from Gilgal.* Generally an angel is described as coming directly from heaven. If this were an angel, the event is parallel to the other instances of sacrifice in the period of the

---

"*Heilige Gewaesser, Baeume und Hoehen bei den Semiten*" (in his *Studien zur Semitischen Religionsgeschichte*, II. 1878), may be mentioned. The proper names Bamoth Moab and Baal Hermon point in this direction; and we know from abundant ruins that Hermon was the site of numerous temples. Tacitus speaks of Carmel as a mountain and a god worshipped on the mountain. Sinai was a holy mountain to the heathen Nabataeans. The Syrians under Ben Hadad regarded the God of Israel as a "God of the hills" (1 Kings, XX., 23, 28). This does not, however, necessarily imply more than that the country of Israel was hilly.

Digitized by Google

Judges, the most of which are occasioned by a theophany or special divine appearance*.

After a theophany, Gideon builds an altar to Jehovah calling it Jehovah Shalom, "unto this day it is yet in Ophra," Judg. VI., 24. As an altar is for sacrifice, it is to be presumed that this one remained in use until the time the account was written. There is no evidence that the author means to identify this first altar spoken of, with the one connected with the [idolatrous] worship afterwards mentioned, Judg. VIII., 27. The altar of Gideon became a *bama*.†

The sacrifice offered by Manoah in the open field, was in connection with a theophany, but seems not to have established a precedent. We hear nothing further of the place or altar and cannot count this among the *bamoth* (Judg. XIII., 15—20). Jephtha, however, in making his agreement with the elders of Gilead spoke all his words "before Jehovah in Mizpah," which seems to indicate a sanctuary of some kind (Judg. XI., 11). Similar language is used in the account of the war against Benjamin. There the congregation came "to Jehovah" at Mizpah (the western place of this name of course). They inquired of God before each attack (Judg. XX., 18, 26), however, at Bethel where the Ark was (v. 27). At the same time, the regular place of worship seems to have been at Shiloh, for there was the yearly "feast of Jehovah" (XXI., 19). The account seems to indicate that in other cases than the well known disaster at Eben-Ezer, the Ark was carried from one place to another. It still remains a problem, however, why it was not carried to the army in the field, if it was once moved from Shiloh to Bethel.

The event just alluded to—the capture of the Ark by the Philistines —seems to have been followed by the destruction of the sanctuary at

---

* It is a question whether we may count among the *bamoth* Shechem, where Joshua delivered his farewell address (Josh. XXIV., 1, and verses 26, 27). Here the whole congregation stood "before Jehovah"; this phrase is used often of appearing before the Tabernacle, which however is not said to have been at Shechem during the life of Joshua. Further, Joshua "raised a great stone there under the oak which is in the Sanctuary of Jehovah," אשר במקדש יהוה. Later we find Shechem the seat of idolatrous worship only (Baal Berith), though the fact that Rehoboam chose it as the place of his coronation may indicate that it was regarded as a sanctuary. Joshua did not sacrifice there.

† This was actually a hill. It may be well to notice, however, that the word *bama* was applied to low lying places, as Jeremiah speaks of the *bamoth* of Tophet which as is well known was a valley, Jer. VII., 31. This verse speaks also of *building* וּבָנוּ בָּמוֹת הַתֹּפֶת. From this and similar passages, it is inferred that small artificial hills or mounds were made on which or by which the altars were erected. This is then the reason why the *bama* may be overthrown. Is it not more likely, however, that the *bama* first came to designate the place of worship with its attendant buildings, and that these (the בֵּית בָּמוֹת) are alluded to in the passages which speak of building or tearing down (נתץ) in 2 Kgs. XXIII., 8)? In some cases the בָּתֵּי בָמוֹת were evidently tents, as Ezek. XVI., 16; and these might easily be *burnt*, cf. 2 Kgs. XXIII., 15.

Digitized by Google

Shiloh. In the subsequent period, covered by the life of Samuel and the reign of Saul, we find the following data for our inquiry. In 1 Sam. VII., 4–13, Samuel gathers Israel at Mizpah. They draw water and pour it out "before Jehovah," fast that day and confess their sin. The Philistines hear and come against them. Samuel then takes a sucking lamb and offers it to Jehovah as a whole burnt-offering for Israel, and Jehovah answers him (verse 9). This Mizpah is the same to which the tribes came in the war against Benjamin as noticed above. After the deliverance there wrought, Samuel made it a habit to perform a yearly circuit as judge, returning to Ramah his home where he *built an altar* (VII., 17). It is probably here that we are to locate the interview of Saul with the Seer narrated in chapter IX. The passage is difficult; but we gather from it that it was customary to sacrifice on the *bama*, and that the people had just finished the sacrificial meal when Saul appeared.* Whatever may be thought of this Samuel promises Saul in chapter X. to come down to Saul to Gilgal and there "to offer burnt-offerings, to sacrifice sacrifices of peace-offerings." He also tells Saul that he will meet men going up "to God at Bethel, one bearing three kids"—we should naturally suppose for sacrifice. In the same connection, we find the phrase "Gibea of God" (X., 5), which has been interpreted as making Gibea also a place of worship. At any rate there was there a company of prophets and a *bama*. The next mention of sacrifices is at Gilgal (XI., 15) whither the people came to make Saul king.

Gilgal also is the scene of Saul's rejection (1 Sam. XIII., 8—14), or at least of his rebuke. After waiting for Samuel to come to the camp, he became impatient, especially as he saw his troops scattering from him. He therefore had the offerings brought and sacrificed. Samuel arrived directly afterwards and, when informed what had been done, he said: "Thou hast done foolishly, thou hast not kept the commandment of Jehovah thy God which he commanded thee. For now Jehovah had established thy kingdom forever: but now thy kingdom shall not endure." The question arises, What had Saul done that was wrong? Some suppose he had trespassed upon the priestly prerogatives in sacrificing in person. But nothing of this kind is indicated in the account itself, and it would in fact be possible to suppose with *Keil* that

* Samuel had been with the people and had given instructions to have a piece laid aside (for Saul). He had then gone back to the town and on the way met Saul, whom he brought with him. On the *bama* here, was a building with a לִשְׁכָּה. It might be remarked by the way that in X., 13 הַבָּמָה seems to be an error for הַבַּיְתָה.

Digitized by Google

a priest was present in the camp. The language of Samuel points to the disobedience of a special injunction laid upon Saul—"the commandment of Jehovah thy God which he commanded thee." If it had been a violation of the ritual law the words would have been "which he commanded Israel" or "which he commanded us." We find no indication in the text that the sacrifice was considered by Samuel to be wrong in itself. Similarly, we find no condemnation of Saul's building of an altar (XIV., 35), but the simple announcement "this was the first of his building an altar to Jehovah," as if he had afterwards built others.

Samuel took with him a calf to Bethlehem, on occasion of the anointing of David, and sacrificed it, inviting the elders of the city (1 Sam. XVI., 1—5). The clan of David were accustomed to hold a yearly sacrifice in the same place (XX., 6). The Tabernacle had now been set up at Nob (XXI.).

One of the first acts of David's reign after he was fully established at Jerusalem, seems to have been to bring up the long neglected Ark from Kirjath Jearim (2 Sam. VI.). The fact that so much of the history now centres in the new capital, leaves us in comparative ignorance of the rest of the country. But the occasional glimpses we get, show that worship is still carried on at other sanctuaries. Absalom asked permission of David to pay a vow to Jehovah at Hebron (2 Sam. XV., 7–9, cf. V. 12), without exciting surprise or suspicion on his father's part. David in his flight came to the top of Olivet "where they were accustomed to worship God" (2 Sam. XV., 32). David himself erected an altar at the threshing-floor of Arauna the Jebusite. This, however, was in consequence of his vision of the angel of destruction, and moreover by divine command (2 Sam. XXIV., 18).

The book of Kings opens with the attempt of Adonijah to secure the throne. In company with Joab and Ebiathar the Priest, he went down to the Stone of the Serpent near En Rogel and sacrificed sheep and oxen and fatlings (1 Kings I., 7, 9).* Soon after comes the well known apology (III., 2): "Only the people were sacrificing on the *bamoth* for a house was not yet built to the name of Jehovah until those days. And Solomon loved Jehovah to walk in the statutes of David his father—only he sacrificed and burnt incense on the *bamoth*. And the king went to Gibeon to sacrifice for there was the great

* As one is tempted to translate זבח by *slay* in this passage, it is perhaps worth while to notice that so cautious an interpreter as *Keil* understands the text to speak of a solemn sacrificial meal, such as usually accompanied a coronation. Compare the case of Absalom at Hebron noticed above. It is a question moreover whether the verb ever means simply *to slay*.

Digitized by Google

bama; a thousand burnt-offerings he sacrificed on that altar." It is evident from this passage that the *bamoth* were something of long standing. The people were accustomed to sacrifice—מְזַבְּחִים on them, and kept it up as did the king himself noticeably at Gibeon. It is not certain that the writer means to imply that the Pentateuch allowed a multiplicity of altars until the time when the temple should be built. His language may be taken simply to state that the people had *more* excuse at this period than after the building of the temple.* However that may be, we hear of no effort by Solomon even after the building of the temple, to put a stop to the popular custom; and no intimation is given that any one denounced it as in itself sinful. We find, indeed, that the *bamoth* became the seat of a corrupted (syncretistic) worship. In his later days, Solomon built *bamoth* (or a *bama*) to Chemosh and to Molech on the Mount of Olives (1 Kings XI., 7). This however need not be reckoned here, as it was done under the influence of his wives and for their especial benefit. Nor will we lay stress upon the idolatrous worship of Jeroboam I. of Israel, although it is altogether likely that he chose historic sanctuaries in which to locate his new images. (He is said, in 1 Kings XII., 31, to have made a *beth-bamoth* by the way.) But in the reign of Rehoboam, Judah also "built for themselves *bamoth* and *mazzeboth* and *asherim* on every high hill and under every green tree, and the *qadesh* was in the land." This points to Canaanitish influences. In itself this verse (1 Kings XIV., 23) might indicate that the *bamoth* also were an innovation. But aside from the history already traced, we have in the conduct of Asa evidence to the contrary. He is expressly described as a good king, who did right in the eyes of Jehovah like David his father, (XV., 11-14); and he reformed the worship. "He sent away the *qadeshim* from the land and removed the sticks (גִּלּוּלִים evidently meaning the pillars and asheras) which his fathers had made. He removed his mother Maacah from her position as גְּבִירָה, because she had made an idol for an ashera; and Asa cut down her idol and burnt it in the Kedron valley." Yet in spite of all this, although he went so far "the *bamoth* were not removed" (v. 14). If Asa had tried to remove them and had been prevented by the people, it seems as though different language would have been used.†

* We are informed in the second book of Chronicles (I., 3) that the Tabernacle was at Gibeon. It is difficult to see, however, how Solomon would be justified by this fact, so long as the Ark was absent. Moreover the language in Kings implies that Solomon visited more than one of the *bamoth*.

† The parallel passage in Chronicles is usually interpreted to mean this (2 Chron. XIV., 2).

Digitized by Google

Very similar language to what we find here, is used in regard to other good kings of Judah. Jehoshaphat "walked in all the way of Asa his father, he did not turn from it, in doing what was right in the eyes of Jehovah,—only the *bamoth* were not removed, the people still sacrificed and burnt incense at the *bamoth*." (1 Kings, XXII, 43). So Jehoash "did what was right in the eyes of Jehovah all his days, as Jehoiada the Priest taught him—only the *bamoth* were not removed,* the people still sacrificed, etc." (2 Kgs. XII., 3, 4). The extraordinary thing here (if there be any one thing here more extraordinary than the others) is of course that the young king even under the influence of the High priest made no effort (so far as we are informed) to do away with the high places. The same language is used of Amaziah (2 Kgs. XIV., 3, 4). of Azariah (Uzziah) and of Jotham (XV., 4 and 34). On the other hand it is counted against Ahaz that he "sacrificed and burnt incense on the *bamoth* and on the hills and under every green tree." The specific character of this language seems to indicate that he did more than to make use of the traditional *bamoth*. Worship in the groves was especially associated with violations of morality and of Jehovah's law.

In the Northern kingdom, the rulers generally "walked in the ways of Jeroboam ben Nebat," so that no very certain conclusions can be drawn as to the attitude of the true worshipers of Jehovah towards the high places. Elijah seems nowhere to rebuke the people for deserting the Temple at Jerusalem; and, for the scene of his conflict with Baal's priests, he chose the broken altar on Carmel. He complains also at Horeb "thine altars have they broken down," where we might perhaps expect "they have forsaken Zion" (1 Kgs. XVIII. and XIX., 10).

The first attempt to do away altogether with the *bamoth* was made by Hezekiah. "He removed the *bamoth* and broke in pieces the *mazzeboth* and cut down the *ashera* and cut in pieces the brazen serpent which Moses made, for until those days the children of Israel were burning incense to it" (2 Kings XVIII., 4, 5). The reform did not take deep root, for Manasseh "built again the *bamoth*, which Hezekiah had destroyed;" at the same time, he added idolatry to this, even building additional altars in the Temple. Amon walked in the way of his father. But Josiah walked in the way of David. The most important event of his reign is the recovery of the book of the Tora. Its effect is well known. The king stamped out idolatry of every kind. "And

* The formula in the cases quoted is the same—the *bamoth* did not remove רק הַבָּמוֹת לֹא סָרוּ.

Digitized by Google

he brought the priests from the cities of Judah and defiled the *bamoth* where the priests had burned incense from Geba to Beer Sheba, and he pulled down the *bamoth* of the gates which were at the door of Joshua, Sheik of the city, at the left as one enters the city gate. Only the priests of the *bamoth* did not go up to the altar of Jehovah in Jerusalem, but they ate unleavened cakes among their brethren" (2 Kgs. XXIII., 8, 9). This sentence is noticeable as informing us that [artificial] *bamoth* were erected in the city gates, as also that no one seems to have disputed the claims of the priests of the *bamoth* to be true priests of Jehovah, though they were not allowed to exercise their function in the Temple. The zeal of Josiah extended over what had been the Northern kingdom where also he destroyed the *bamoth*, whose priests had a fate very different from that of those in Judah as just mentioned. This is the last that we hear of these sanctuaries in the book of Kings. The successors of Josiah are however described as men who did evil; and we may readily infer that the old abuses returned under these weaklings: as in fact the book of Jeremiah shows that idolatry was rife. After the captivity, no one thought of any sanctuary outside of Jerusalem except the Samaritans with their rival temple on Gerizim.

The object of this paper is simply to call attention to the problems in Old Testament inquiry suggested by the history of the *bamoth* thus briefly sketched. They may be stated as follows:

1. What is the attitude of the author of the book of Samuel towards the Ark and the Tabernacle? Does he find the worship on the various high places regular or justified *ad interim* by the capture of the Ark?

2. How can we account for the action of Samuel, Solomon, Elijah and the very best men among the kings of Judah before Hezekiah in regard to the *bamoth*? Did they have access to the Tora in its written form and if so how did they understand its prohibitions?

The provisions of the Pentateuch itself are not perfectly clear or at least not perfectly agreed upon. In the first body of laws given at Sinai in immediate connection with the Decalogue, we find the now well known verse (Ex. XX., 24): "An altar of earth shalt thou make for me and shalt sacrifice on it thy burnt-offerings and thy peace-offerings, thy sheep and thy cattle: *in every place* where I make my name remembered I will come to thee and bless thee—בְּכָל־הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת־שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ. The natural interpretation of this language certainly seems to allow a multiplicity of altars. It has been

Digitized by Google

said* that the law does not contemplate "coexisting sanctuaries in Canaan, but altars successively reared at different places in the wilderness." If so it is difficult to account for the כל, or to understand why the purpose of the writer would not have been served by saying בַּמָּקוֹם. The noun is used collectively as in the expression כָּל־הָאָדָם (Num., XVI., 32), which must mean *all the men*. Still the other passages in which this phrase is found, do actually refer to places visited in succession, and the altar of the earth, of this place, would then be "the wooden frame described Ex. XXVII., 1. ff.", filled with earth. Nothing is said about the earth in the description of the altar, and the next verse (Ex. XX., 25), which allows an altar of stones, is still a riddle. But we may let that pass; the verse would not be perhaps more than permissive at any rate, and we are thrown upon the more positive language of the other books. This is most distinct in Deuteronomy, as e. g. "Thou shalt not do so [like the Canaanites] to Jehovah thy God; but the place which Jehovah thy God shall choose from all thy tribes..... shall ye seek, and thou shalt come thither; And ye shall bring thither your burnt-offerings and your sacrifices, etc." (XII., 4–6; the same exhortation is repeated in the same chapter, verse 11, and elsewhere). This would seem definite enough, and it is evident that it was regarded by the later Hebrews as forbidding sacrifice elsewhere than at the one central altar. The apology offered by the book of Kings already noticed, has this language for its basis as had the reform of Josiah in all probability. Even though the Book of the Law in 2 Kings XXII. means the whole Pentateuch, the impression made on Josiah's mind must have been by the language in Deuteronomy. The legislation in Leviticus and Numbers has sometimes been supposed not to require unity of sanctuary. This however is a mistake. The description of the Tabernacle stamps it as the one sanctuary for the whole people. The offerings must be brought to *the* Tabernacle, offered on *the* altar, be presented by Aaron *the* Priest. In Leviticus (ch. XVII.) it is even forbidden to slaughter animals anywhere except at the door of the Tabernacle, probably to prevent sacrifice anywhere except upon the one altar. It is doubtful, however, whether we can count this prohibition as establishing the unity of sanctuary as a legal requirement for *all time*. It may have been intended to regulate the slaughter of cattle in the wilderness, and the prohibition is removed in Deuteronomy. The impression of the whole legislation remains the same—that the

* By Prof. Green (Moses and the Prophets, p. 74 and p. 311).

Digitized by Google

Tabernacle was intended to be the single legitimate place of worship for the whole people even after their settlement in Canaan. It is so understood in the book of Joshua, where the tribes west of the Jordan rebuked the Reubenites and Gadites and the half tribe of Manasseh because they had built an altar—"to rebel against Jehovah our God" (XXII., 19). So had the trans-Jordanic people understood the law and had built the altar as a monument simply.

3. The attitude of the book of Kings as compared with the book of Chronicles,—is it the same on this point? This is part of the general problem of the harmony of the two books.

4. Finally, what was the attitude of the Prophets especially of the Northern kingdom towards the *bamoth* as opposed to a single sanctuary? From the time of Jeremiah all is plain. Isaiah also is in general easily understood, though it might be suspected that he, a resident of Jerusalem, would naturally emphasize the Temple. In regard to the other early prophets, however, we must think that the last word has not been spoken. An examination of their utterances lies beyond the scope of this paper.

THE RELATION OF THE OLD TESTAMENT TO THE NEW.

BY PROF. F. A. GAST.
Reformed Theological Seminary, Lancaster, Pa.

Christianity is the great goal toward which the development of revelation in all its earlier stages had been tending. From the beginning, Israel felt a sense of the relative character of its religion. It maintained this sense unimpaired through the best periods of its national life. It lost it only when, in the post-canonical age, Jehovism degenerated into a narrow and exclusive Judaism. The religion of the Old Testament is throughout a promise only, a shadow, a type. Its conscious and purest endeavors are toward something higher and better than itself. Christ is its Alpha and Omega, the ruling idea of its entire movement. Apart from Christ it has no meaning. Only in the light of Christ can it be rightly understood.

It is needful that we emphasize this truth. He who loses sight of it will wrong the religion of the New Testament, no less than that of the Old. The New has its historical foundation in the Old; and the Old reaches its deepest meaning in the New. Between the two there exists *an inward organic unity.*

This indeed has often been denied. In all periods of the Church's

Digitized by Google

history, some have attempted to divorce the New from the Old, and have refused to admit any other than an external connection. In the Patristic age, while the Ebionites regarded Christianity as only a higher form of Judaism, which aimed to realize the popular idea of the Messiah, the Gnostics viewed it as standing in irrepressible conflict with the Old Testament. In the eyes of Marcion, the chief representative of this tendency, the religion of the New Testament had worth only as it broke away from the traditional bonds of the Old. In the Reformation age, Socinus, while acknowledging a certain historical value in the earlier Scriptures, ascribed to them no higher dogmatic and religious importance than other Protestants ascribed to the Apocrypha. And in modern times the same disposition has often manifested itself, to deny the internal and indissoluble tie between the religion of Israel and the religion of Christ. Schleiermacher, especially, was so deeply impressed with what is new and absolute in the New Testament revelations that he failed to see the necessity of its historical mediation in the Old. In manifest injustice to the Mosaic religion, which he confounds too much with the later Judaism, he maintains that Christianity stands in no closer internal relation to it than to the pagan religions of Greece and Rome.

But it is becoming more and more evident continually, through a profounder study of the Bible, that the religion of the Old Testament is not indifferent to that of the New, and that the religion of the New is inwardly bound to that of the Old. They form an organic whole, pervaded by the presence of the same spirit of revelation. The attitude which Christ assumed toward the Old Testament was not one of hostility. He indeed opposed the degenerate Judaism of His age; but it is hardly necessary to say that the Judaism of the scribes is not identical with the Jehovism of the Prophets. The one, with its dead literalism and false national hopes, takes its rise only when the other begins to fall into decay. So far from placing Himself in antagonism to the true religion of the Old Testament, Jesus stood forth rather as its defender against those who, professing to be its friends, were yet in reality its most destructive foes. He lived in the Old Testament. His spirit was in large measure nourished by communion with its saints. He felt no disharmony between it and Himself. On the contrary, He saw in it a progressive movement of which He was Himself the predestined goal. The pious Israelite, in becoming a disciple of Christ, knew that he was not, as in this case a heathen would be, disloyal to the religion of his fathers. Jesus was no revolutionist; He was not even a reformer:

Digitized by Google

He was a fulfiller, in whom the Old Economy reached its appointed end. And the Israelite, in attaching himself to His person, felt an inward conviction that he was acting in obedience to the spirit of his earlier religion.

But while it is necessary to insist strongly on the internal unity of the two Testaments, it is equally necessary to observe clearly the broad *difference* between them. Here, as elsewhere, unity is one thing, uniformity quite another. The old religion cannot be elevated to the plane of the new; the new is not simply a higher stage of the old. Mosaism may give birth to Prophetism as a higher development of Old Testament religion; but neither Mosaism nor Prophetism can give birth to Christianity. The religion of the New Testament does not spring genetically from that of the Old. It is a new creation in the person of Christ, the absolute revelation of the eternal Word; and while this revelation is mediated by all the preceding stages of Old Testament history, and thus stands in strictest continuity with the earlier revelation to the people of Israel, it is the manifestation of something new and not merely the further unfolding of something old. There is a dividing line between the Old and the New, which must be carefully maintained.

This, it must be confessed, has not always been done. While the early Church happily escaped the dangerous error of opposing the New Testament to the Old, it was not so happy in avoiding the no less dangerous error of confounding the one with the other. This is true especially of the Alexandrine School, which saw only a difference of degree between the Law and the Gospel, and ascribed to the prophets in general the same high illumination which it ascribed to the Apostles. But even Augustine, and with him the other Fathers of the Church, failed to distinguish the two economies rightly from a theoretical point of view. Nor were the reformers more successful. Amid all the difference of external forms, they discerned no difference in doctrine, but regarded the dogmatic faith of the Old Testament as identical with that of the New Testament. And in the orthodoxy of the seventeenth century there was a complete identification, from the after effects of which we are still suffering.

The source of this error is not difficult to trace. It lay in a one-sided intellectualistic conception of revelation, as essentially, almost exclusively, a communication of doctrinal truth to the understanding; and since the truth of revelation can only be one, the older divines sought and supposed they found the theoretical teachings of the New

Digitized by Google

Testament, everywhere in the pages of the Old. The one was for them as rich a repository of *dicta probantia*, for the peculiar dogmas of Christianity, and quite as available, as the other. The mystery of the Trinity was as fully disclosed to Moses as to John. The saints of the Old Testament, the patriarchs and prophets, had at least the grand outlines of the Christian salvation before their vision; and though its full meaning was not perfectly clear to their minds, they stood, in an intellectual point of view, at no great disadvantage behind the Christian believer. In a word, for the theologians of an early age, as indeed, for many of this, almost the only distinction between the Old Economy and the New was this: that to believers standing in the former, salvation was something still future in fact, though, as foreshadowed by types and announced by prophecy, present to thought; while on the other hand, in the Christian Economy, salvation has actually been brought to pass, and believers, standing in this economy, possess in reality what the pious in Israel could only long for as an object of prophetic vision.

It is evident, however, to one who has a right conception of the historical character of revelation, that this is not the relation which the religion of the Old Testament sustains to that of the New. Such an abstractly supernaturalistic view wrongs the whole idea of salvation. It will not allow the divine to come into true union with the human. It ignores the natural in the vain dream of thus honoring the supernatural. Old Testament history ceases to be truly historical, and is transformed into a divine play. Patriarchs and prophets become mere automata in the hand of God, and with no independent life, they think, speak and act only as they are magically touched by a foreign power. Inspired men are regarded as the passive organs of the Holy Ghost; and from this point of view, it is not surprising that the rich treasury of New Testament truth, should be supposed to have been fully opened to Old Testament saints.

But if we would determine the organic relation of the two Testaments aright, it needs to be clearly understood that the word of revelation, as a communication of divine truth, cannot be sundered from the history of revelation, as a communication of divine life. It is a mistake to suppose that revelation is for the theoretical understanding simply; it is for man in the totality of his being, and consists in the gradual and progressive self-manifestation and self-communication of God, in order that man, and through him the creation in general, at the head of which man stands, may be filled and glorified with the

Digitized by Google

divine life, and that thus he may reach the perfection of his existence in God, and God may be all in all. Revelation is possible in a fallen world only in the form of redemption. In revelation, God comes into history more and more fully, until in the incarnation He reveals the fulness of His life in the bosom of the world's life, that he may redeem it from sin and glorify it in Himself. In Christ, therefore, we have the absolute revelation, for which all antecedent revelation served merely as a preparation, by educating man to apprehend by faith the glorious mystery of the Word made flesh.

The preparation, however, was necessary as well as real. The incarnation could be no abrupt, sudden phenomenon. As such it would have been magical, not historical. An actual entrance of God into history for the purposes of salvation could be effected only by conforming to the law of all history, the law of gradual progressive development. And in truth, this is the form which the religion of the Old Testament assumed. It is one life flowing in unbroken continuity from Abraham to Christ; yet, like all life, unfolding itself in a series of stages, in which the truth of each lower stage comes to an ever fuller and clearer expression in the higher stages, and in which each higher stage is adumbrated, and at the same time mediated from the beginning by the lower. Starting in the individual, it widens into the family, and then into the nation, to become at last a universal possession in Christ. It first takes the form of Promise, then of Law, and finally, in Prophetism, it looks to the breaking up of an old order of things, and the advent of a new.

In the very nature of the case, the religion of the Old Testament and that of the New must be inwardly conjoined. In both there is the presence of the same spirit, and together they constitute the one true religion, in which there are, indeed, stages of development, but no fundamental contradictions. United by one central principle, the formal side of which is revelation and the material side redemption, their aim is not primarily theoretical, to furnish the human mind with a knowledge of God, but practical, to bring salvation from God to man. And since knowledge and life are everywhere inwardly related, the doctrinal apprehension of salvation is necessarily conditioned by the actual history of salvation. There are stages of progress in the one as well as in the other; and if we fail to recognize this fact, we shall fail to comprehend the relation of the Old Testament to the New.

Salvation, not doctrine, is the grand aim of revealed religion. But the religion of the Old Testament, even in the highest stage of its

Digitized by Google

development, was incapable of bringing the true salvation. Promise might awaken the hope of it; the discipline of the Mosaic Law might generate the sense of its need; prophecy might point to its certain advent; but neither promise, nor law, nor prophecy could do more than prepare the way for its actual accomplishment. In this regard the religion of the Old Testament was only a shadow and type, not the reality itself. It was the religion of a salvation that was really coming in the divinely guided history of Israel, but which had not yet actually come; a religion in which the divine was mirrored in holy, yet external, symbolical and transient forms, in which the perfect life was as yet only an ideal hovering before the pious mind in the form of law; in which God and man, heaven and earth, were seeking to come, but never really came, into a living and abiding union.

Christianity, on the other hand, is the religion of a salvation, fully brought to pass; in which the divine is not enshrined in holy symbols, but personally incarnate in human form; which confronts the trembling sinner not as a threatening law, but as a life-giving power; in which God and man, heaven and earth, are really and forever one in Christ;—it is the religion of the incarnation, of the eternal reconciliation of all antitheses, and of the final glorification of all existence.

It is in this light that we must study the Old Testament records. Without its guidance we shall assuredly go astray. If, on the one hand, we ignore the teleological character of the Old Testament revelation, we shall be exposed to the danger of rationalism; for we shall be affrighted by the manifold difficulties of a critical, dogmatic and ethical kind, and fail to see that these lie on the surface only and do not touch the inner life. If, on the other hand, we lose sight of its historical character, we shall be betrayed into that exaggerated view of the Old Testament, which lifts it up well nigh to the level of the New. A forced exegesis will become necessary, and we shall read into the inspired record our own arbitrary conceits.

"Vetus Testamentum in Novo patet, Novum in Vetere latet," is indeed true in the sense that the Old is the undeveloped germ, the New the ripened fruit. There is no New Testament doctrine that is entirely new and whose roots do not strike far back into the Old. On the other hand, there is no Old Testament doctrine that is peculiar to the Old and that does not assume a higher form in the New. It is not true, however, that New Testament doctrine in its New Testament form was present to the minds of Old Testament saints. Such an assertion would be at variance with historical fact.

Digitized by Google

NOTES FROM ABROAD.

BY REV. JOHN P. PETERS, Ph. D.,
Leipzig, Germany.

Dr. Justus Olshausen, the Hebrew grammarian, is dead.

Hormuzd Rassam has returned to England, bringing with him some 12,000 inscriptions, the result of his excavations in Babylonia. These with the temple records and fragments of the Babylonian royal library which we possess, and the 60,000 contract tablets, chiefly from the archives of the great Babylonian banking house of Egibi, covering the period from 680 to 330 B. C., ought, when fully worked over, to make us tolerably familiar with the history, religion and social life of Assyria's powerful rival. For the pre-Semitic civilization of southern Babylonia, the excavations of M. de Sarzec, French vice-consul at Bassora, have yielded important results, although the work of decipherment has not yet been satisfactorily accomplished.

In Luthardt's *Zeitschrift* for December, 1882, C. I. Bredenkampf, *Privat-Docent* at Erlangen, suggests a plausible amendment of the Massoretic pointing of Gen. XX., 17. The verse now reads: "So Abraham prayed unto God; and God healed Abimelech [i. e. did not kill him. cf. v. 7], and his wife, and his maidservants [concubines(?)], and they bare" (וַיֵּלֵדוּ). Verse 18 is generally regarded by commentators as a gloss to explain וַיֵּלֵדוּ [for a similar gloss, cf. John v.,4], and is, therefore of no value as a proof of the original pointing of וַיֵּלֵדוּ. Bredenkampf would point וַיִּלְדָּו, defectively written for וַיִּלְדָּיו, and translate: "Abimelech, and his wife, and his concubines, and his children," omitting v. 18 altogether. It is more natural and makes better sense, but is supported by no external evidence.

I noticed before the appearance of a fourth revised edition of Prof. A. Dillmann's commentary on Genesis. It is, I presume, known to your readers that this is only part of that author's work on the Hexateuch, two volumes of which (I. Genesis, II. Exodus and Leviticus) are now complete. Prof. Dillmann is at present working on Numbers and Deuteronomy, and Joshua is to follow. Partly this and other work, and partly lack of funds for such a purpose have prevented him from completing his publication of the Æthiopic version of the Old Testament *(Biblia Veteris Testamenti Æthiopica)*. Vol. I *(Octateuthus Æthiopicus)*, including Genesis —— Ruth, appeared in 1853 (W. Vogel, Leipzig, 4to). Of vol. II. *fasciculi* 1 and 2 (Samuel and Kings)

Digitized by Google

were published at Leipzig at the cost of the *Deutsche Morgenlandische Gesellschaft* in 1861 and 1871 respectively. Prof. Dillmann hopes shortly, perhaps this year, to give to the public through the aid of the same learned society Chronicles, Ezra, Nehemiah and Esther (Tom. II. fasc. 3). There will still remain to be published three volumes, containing the Prophets, Hagiographa (exclusive of Chronicles, Ezra, Nehemiah, Esther, Ruth), and the Apocrypha, of which latter Enoch and the Book of Jubilees have been published separately. Prof. Dillmann is, I believe, acknowledged to be the first of Ethiopic scholars, and it is earnestly to be hoped that he may be enabled to complete the important work of publishing the ancient Ethiopic version of the Old Testament scriptures. The *British and Foreign Bible Society* will not assist because Geez (Ethiopic) is a dead language. Either some learned society must furnish the requisite funds, or sufficient subscribers must be found to defray the expense of publication.

The revised and enlarged 2d edition of Prof. Schrader's KAT. *(Die Keilinschriften und das Alte Testament. Von Eberhard Schrader. Mit einem Beitrage von Dr. Paul Haupt. Giessen: J. Richterische Buchhandlung, 1883)*, lies before me. The books of the Bible are here taken up in their order and commented upon by chapter and verse Assyriologically, in regard to history, geography, mythology, etymology, chronology, or whatever the passage in question suggests. (So at Nahum III., 8—10, he quotes the Assyrian account of the destruction of Thebes by Sardanapalus (Ashurbanihabal), and argues that with this event fresh before him the prophet is proclaiming the overthrow of Nineveh even as it had overthrown Thebes. He accordingly dates the prophecy about 660 B. C.) In this way the majority of the Biblical books come in for some notice, Genesis having by far the most space, and Isaiah coming next. In addition to this there are a chronological excursus and two glossaries, which together constitute the fullest Assyrian dictionary yet published, and a map by Kiepert. Dr. Haupt's excursus on the cuneiform narrative of the flood, with accompanying glossary, has also appeared separately. As usual with German books there is small pretence of indexing in our sense of the word. The Assyrian and Babylonian texts are given only in transcription. The author has the advantage of a very comprehensive knowledge, as also certain faults which ordinarily accompany such knowledge, notably a certain carelessness in some matters of detail. Prof. Schrader's past record is interesting. Prof. of Theology and Semitic languages he published at Zurich in 1869 his much revised edi-

Digitized by Google

tion of DeWette's Introduction to the Old Testament, a still standard work. As professor of Theology at Giessen (he is now in the philosophical faculty in Berlin) he began to turn his attention to the decipherment of the cuneiform inscriptions. In 1872 appeared the first edition of KAT., the first important book on the Semitic cuneiform inscriptions in the German Language. In the same year appeared ABK. *(Die ass.-bab. Keilinschriften)*, and in 1878 KGF. *(Keilinschriften und Geschichtsforschung)*. There are also several minor works. Scarcely middle-aged, he is the patriarch of German Assyriology, other Assyriologists being either his scholars or his scholars' scholars. On his work rest the Assyrian-Babylonian portions of Duncker's Geschichte des Alterthums, and Leopold von Ranke's Universal History, as also of the new editions of Gesenius' Dictionary, and Dillmann's Genesis. Besides Assyrian-Babylonian and Summerian-Akkadian, Prof. Schrader lectures on Syriac, Biblical Aramaic (Chaldaic) and Ethiopic. His doctor's thesis was, if I mistake not, on Ethiopic, and both he and Haupt, also a good Ethiopic scholar, lay much stress on the close connection of Assyrian and Ethiopic.

The revival last year of the old superstition that the Jews use Christian blood in their paschal ceremonies has called forth two books, one in Berlin, and one in Vienna, disproving the charge on Christian evidence. A curious commentary on the times.

Dr. Aug. Wuensche has translated into German the Midrash Shemot Rabba, the haggadic interpretation of the 2nd book of Moses Cap. II., 3, as commentary to: "And when she could no longer conceal him," we read: "Why? Because the Egyptians went into every house where they thought a child was born, and took a little Egyptian child with them and made it cry outside before the house, so that the Israelitish child when it heard it might cry, too. That is written also Cant. II., 15: Take us foxes, little foxes." This is a sober passage from a sober part of the work. After chapter X. it becomes mystical and allegorical, and devotes a great deal of attention to the interpretation of the hidden meanings of the individual letters.

(Der Midrasch Schemot Rabba, das ist die haggadische Auslegung des zweiten Buches Mosis, zum ersten Male ins Deutsche uebertragen von Lic. Dr. Aug. Wuensche. Otto Schulze, Leipzig, 1882.)

Digitized by Google

ELIJAH, THE GREAT PROPHET REFORMER.

[From Geikie's Hours with the Bible.]

On the prophets rested the hope of the future. The degraded priesthood that had supplanted that of Aaron had entirely lost position and independence. Unfortunately, the times which had tried others put the prophets also to a test which too many of them failed to stand. The fierceness of Jezebel terrified not a few into silence. Many fled to the security of the desert or the hills, and large numbers were won over to an outward conformity to Baal worship, or, at least, to a politic and unworthy complaisance towards power. From Ahab's reign there appear "false prophets;" men who, to get quiet, or honor, or pay, used their high gifts to flatter and serve the great, by prophesying what they fancied would please. Henceforward the pure and noble among the order had to contend, with ever-increasing earnestness, against this corruption and debasement of some of its members, and were too often persecuted by them.

Still, amidst this reign of terror, there were some faithful Abdiels who clung to the religion of their fathers, and among these, but high above them all, towered Elijah, "the grandest and most romantic character that Israel ever produced."

He had the greatness of soul to stand up singly, face to face with the whole power of the kingdom, on behalf of Jehovah. Appearing and disappearing like an apparition, his life depending on his rapid flight after delivering his message, no dangers kept him back from any point where duty demanded his presence. He shows how one man, strong in the support of God and the right, can by fearless courage and absorbing zeal change the whole course of history in his time; resist and overthrow the most crushing tyranny over conscience, and bring in a new victorious epoch. He was an anticipation of Athanasius in his grand attitude of standing "alone against the world," and he was the conqueror in the struggle.

The abruptness of his introduction adds to the interest of his story. Nothing is told us of his parentage or birthplace, beyond the words "Elijah, the Tishbite, of the inhabitants of Gilead;" but where Tishbeh was is as yet altogether uncertain. His whole character, however, and his appearance and habits of life, point to his being a Gileadite, though it seems impossible to believe with Graetz that he was not an Israelite, but belonged to one of the old native races. Gilead was a land of chase and pasture, of tent villages and mountain castles; with a population of wandering, half-civilized, fierce shepherds, ready at all times to repel the attacks of the desert tribes, or to go out on a foray against them. Many of these Arab traits are seen in the notices of Elijah. Apparently tall, he must have been sinewy and thin from his simple fare, his hard life, the rapidity of his movements, and his powers of physical endurance. His hair hung long and thick down his back, for he was a Nazarite. It would seem, indeed, that the prophets as a rule took this vow.—His dress was a simple tunic, held round him by a belt of hide, which he tightened when, like a Bedouin, he wished to run for a long distance. Over this he commonly wore, like the peasants of Palestine now, a mantle or capè of sheepskin with the wool on it, or of coarse camel's hair cloth, which, as already noticed, became the special characteristic of prophets. In this mantle he at times hid his face when under strong emotion, and he used it, rolled up like a

Digitized by Google

staff, to smite the waters of Jordan when about to pass over them. On one occasion we find him bowing himself on the ground, with his face between his knees, perhaps in prayer, though the usual attitude in devotion was to stand.

The immense influence of Elijah during his life is seen in the place he held in the memory of after generations in Israel. He takes rank along with Samuel and Moses; not like the former, as the apostle of a system yet undeveloped; or as the founder of a religion, like the latter; but as the restorer of the old when it was almost driven from the earth. The prophet Malachi portrays him as the announcer of the great and terrible day of Jehovah. His reappearance was constantly expected as the precursor of the Messiah. So continually was he in the thoughts of the people of New Testament times that both John the Baptist and our Lord were supposed to be no other than he. The son of Sirach calls him a fire, and says that his word burned like a torch, and that it was he who was to gather together again the tribes of Israel from the great dispersion. The Jews believe that he appeared often to wise and good Rabbis, generally under the form of an Arab merchant. At the circumcision of Jewish children, a seat is always left vacant for him. After the wine cup of each passover is drunk, the youngest child of a Jewish family opens the door, and all rise and look towards it, thinking that Elijah then enters. His final coming, it is believed, will be three days before that of the Messiah, and on each of the three days he will proclaim peace, happiness, and salvation, in a voice that will be heard over all the earth. So firm, indeed, was the conviction of this in the days of the Talmud, that when goods were found which no owner claimed, the common saying was, Put them by till Elijah comes.

Like every great enthusiastic soul, that of Elijah kindled others by his words and example. He quickened the religious life of the nation, as Samuel had done in his day. Thus, the sect of the Rechabites seems to have owed its origin to him —a body of faithful servants of God collected by Jonadab, the son of Rechab, who retired from the strife and persecution of the times, to worship Jehovah in seclusion from the temptations and trials of the world. The hope of the future, they fancied, lay in a strict return to the simplicity and strictness of the past, and they therefore bound themselves to live in tents. They chose the lonely wilderness of the Southern Jordan for their home; and adopted in their fulness the vows of Nazarites. Abstaining from wine and the grape, they confined themselves for food to the products of the desert, and formally bound themselves to have neither tilled land, nor vineyards, nor fixed dwellings.

But the most striking result of the appearance of Elijah was the impulse he gave to prophetic activity. The communities of sons, or disciples, of the prophets, of which there is no mention from the earlier years of David, appear again in the fullest vigor, cherishing the ancient faith in the calm and seclusion of their settlements. Among these there were not wanting such as Micaiah, to stand up boldly, like Elijah, before the world, for the truth. The honored servant of Elijah, Elisha, the son of Shaphat, especially takes a grand place as the champion of Jehovah, and, after him, generations of his order showed, in their zeal and incorruptible loyalty to God, how deeply the example of the Tishbite had stirred them.

Yet the work of Elijah, with all its glory, was marked by the imperfection of the dispensation to which he belonged. The defender of a national theocracy, he

Digitized by Google

burst on his age as a minister of judgment against unrighteousness: his sternness like that of the storm; his words lightning and tempest. All his acts show him, like a fire, consuming the ungodly; an embodiment of the avenging justice of Jehovah in an evil day. Glowing zeal, dauntlessness of soul, and unbending severity are his leading traits, though he showed the gentlest sympathy in the relations of private life. As the great and strong wind, and the earthquake and fire, rent the mountains and broke in pieces the rocks, before Jehovah—the awful precursors of the still small voice, for which they prepared the way—Elijah came to open the path for the kingdom of God, and bring about a state of things in which its gentle message of love could be proclaimed amongst men. He was not so much the foreshadowing image of our Divine Master as a contrast to His Spirit. The Son of Man came not to destroy men's lives, but to save them. The wish of His disciples to call down fire from heaven, as Elijah had done, to consume those who refused to receive Him, evoked only a rebuke from Jesus Christ.

EDITORIAL NOTES.

Renewal.—Now that *one year* has passed since THE HEBREW STUDENT began its work, it is time for many of our subscribers to renew their subscriptions. They will receive in due time blanks, which they are requested to fill out and return. We hope that *all* will feel inclined to do this. The second year in the history of a paper or periodical is perhaps even more critical than the first, and it is natural for us to look forward with some interest to the issue of the undertaking. Although many have suggested that the price be raised, it is to remain at the same rate, *one dollar per year*, in order that no one may feel unable to take it. To furnish the journal at this price, however, it is *necessary* that many new names be added to the list. With so low a subscription price, it is, of course, impossible to offer premiums, or to allow much discount to those who act as agents. We, therefore, ask each one of our subscribers, of whose interest in our success we feel confident, not only to forward promptly his own name for the coming year, but also to secure, if possible, the name of some neighboring minister or teacher, or of some layman who is interested in such studies. It would not be difficult for each one to do this. Is there any reason why he should not do it? *Will he not do it*, and thereby give substantial aid to the cause whose interests the journal is intended to subserve? It need not be said that everything depends upon the interest which our friends exhibit in this matter. If it were the purpose in this work to make it a financial success merely, it would ill become us to ask such a favor, but we ask it because we feel that the undertaking is one which deserves the support of every Christian minister and scholar, and because we know that unless help of this nature is given, and that, too, in large measure, it will be impossible to realize what could reasonably be expected, in the way of improvement and growth. Who will send a list of *twenty* new subscribers? Who will send *ten*? How many will send *at least* one? We believe there are many to whom this appeal will not come in vain.

Digitized by Google

The Society of Biblical Literature and Exegesis.—For the following notice we are indebted to the kindness of the Secretary of the Society, Prof. Gardiner. The fact that the notice has not been inserted earlier will in no way detract from its interest:

The Society of Biblical Literature and Exegesis held its sixteenth semi-annual meeting in the chapel of the Union Theological Seminary in New York, on the 28th of December last. Twenty-four of the members were present, and some of the papers read and the discussions upon them were of unusual interest. The hour devoted to short exegetical notes, which do not appear upon the programme or in the publications, continues to be a valuable feature. One important paper "On the argument *e silentio*" in reference to the Mosaic law, by Rev. Dr. Briggs, was, at the author's request, deferred to the next meeting. It was decided that this meeting shall be held in Middletown, Conn., during the first week in June. It was resolved to publish a selection of the papers read in 1882, as far as the funds will allow, in a second number of the "Journal." This number, which embraces most of the papers, has been delayed by the difficulty of obtaining sufficient Syriac type, but is now in press and may be expected to appear in the latter part of April. Several new members were elected.

The paper which elicited most discussion (continuing altogether about four hours) was by Prof. Francis Brown "On the Testimony of the New Testament books." Other papers were by the Rev. E. R. Craven, D. D., "On 1 Tim. IV., 1-5;" by Prof. I. H. Hall, Ph. D., "On the Syriac Apocalypse;" by Prof. Willis J. Beecher, D. D., "On בְּרֹא in Josh. XVII., 15, 18 and Ezek. XXI., XXIII., 47;" and by Prof. D. G. Lyon, Ph. D., "On Hand uplifting as a religious ceremony." The proposed paper by Rev. Henry Furguson "On the date of the book of Jonah" was withdrawn. The meeting on the whole was a very interesting and profitable one.

Ethiopic.—There are few Ethiopic scholars in America. Little or no attention has been given to the study of this language. It is closely allied to the Hebrew, but is said to be simpler and less copious. It has not been a spoken language since the fourteenth century. The entire Bible was translated into Ethiopic about 400 A. D., when Christianity was first introduced. There are besides several religious and historical works. The translation of the Bible was made from the Septuagint and not from the original Hebrew, and is therefore of less value. Editions of individual books of the Bible have been published at various times, but no effort was made to publish the whole Bible until Prof. Dillmann undertook it. It would seem from an item in "Notes from Abroad," that it is uncertain whether he will be able to finish this work. Since the work has progressed so far, it would be a great loss not to have it completed. Besides, it would probably be quite difficult to find another man as competent to carry out the work as Professor Dillmann. It is said to be necessary either that some society undertake the task of publishing it, or that a sufficient number of subscriptions be obtained to defray the expense. There is every reason why such an undertaking should be encouraged. Are there not persons in our country who will lend their aid to this work by subscribing for it? Are there not libraries in which a copy of it should be placed? It would give us great pleasure to forward direct to Prof. Dillmann the names of any who may desire to help him by subscribing for a copy of his Ethiopic Bible.

The High-Places.—One of the most interesting, as well as important, questions of Higher Criticism is that of the Bāmôth or *High-Places*. That there are difficul-

Digitized by Google

ties in reconciling the facts in the case with the common view of pentateuchal history is confessed by all. But the first thing is to ascertain these facts; and we think that they are presented clearly and fairly by Prof. Smith in his article published in this number. His aim is only to make a statement of the case, and the questions involved. It is a problem well deserving study. We would urge those who have not done so, to read in connection with this, the chapter entitled "The Worship in High Places," in Prof. Green's "Moses and the Prophets." Nowhere else is there to be found so satisfactory an explanation of the conduct of Samuel in this particular. Whether or not the explanation is sufficient, is, of course, the question.

The General Interest in the Critical Questions.—There is a very deep interest felt at present in subjects which heretofore have been entirely given over to the hands of scholars. This interest is wide-spread. Two queries arise: (1) Why is this the case? (2) Will it long continue?

The fact itself may be accounted for partly because to-day Christian people in general show a more lively interest in everything that pertains to their religion. It is also true that at no previous time have those who professed Christianity, attained to the same degree of scholarship and intellectual activity. There are more Christian scholars among the ministers and laymen of our day than ever before,—let us hope, however, that the number may yet be increased. But the chief reason why these questions of "criticism" have excited such general interest is found in the fact of their fundamental significance. It is not too much to say that everything is involved, since everything rests upon that most fundamental of all doctrines—Inspiration. If the conclusions even of the most radical critics can be shown to be consistent with a correct theory of Inspiration it really matters not what they may be. But if the result is to be the denial of Inspiration and the placing of the Old Testament Scriptures upon a plane with other ancient writings, *then* what?

Will this agitation continue long? There are some who think that it is a matter of recent growth, and that within a short time it will wear itself out, and the whole question will be dismissed from the mind. Similar discussions concerning the New Testament and Homer are cited as parallels. The term "Higher Criticism" is supposed to be a *new* one, invented for the purpose of throwing discredit upon "Lower Criticism," which is understood to refer to the traditional way of viewing these questions. This *may* be true, but facts seem to point in a different direction. Ever since the publication of Eichhorn's "Introduction to the Old Testament" (1780), that which he denominated *Higher Criticism*, otherwise known as *Literary Criticism*, in distinction from *Lower* or *Textual Criticism*, has been fighting its way for recognition. Nor is it even yet universally recognized. There are many who still refuse to allow the Bible to be investigated from the human stand-point, who still refuse to notice the *human* element in Scripture. The study of the Science of Old Testament Introduction, although it dates far back, is but begun, and we may look forward to many years of painful discussion. The questions that have been started are numerous, and the data for settling them, scarce. New material is constantly being found, which must be systematized before it can be used to ad-

Digitized by Google

vantage. It is not to be expected, therefore, that a year or a decade, or a century will see the matter settled.

BOOK NOTICES.

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

GESENIUS' DICTIONARY.

At the Oriental Congress held in Berlin in September of 1881, Prof. Volck of Dorpat announced the publication of a ninth edition of Gesenius' dictionary (Handwoerterbuch zum Alten Testament) from himself and his colleague, Prof. Muehlau. After excusing the shortcomings of the eighth edition (1878) on the ground of the insufficiency of the time allotted to the editors for their work, he promised for the new edition a complete revision of all the material, etymological, exegetical and archæological, as well as a new introductory treatise on the sources of Hebrew lexicography, or at least a complete revision of the original treatise of Gesenius, bearing date 1823 and prefixed to every edition since. This announcement occasioned a brief debate on the faults of the eighth edition. The general charges made were that sufficient attention had not been paid by the editors to recent exegetical work, with the exception of that of Prof. Franz Delitzsch, that the comparison of Arabic and other Semitic tongues was rather mechanical than scientific, and the varied usage of the same word by different writers was not clearly defined. Prof. Volck waived his right to answer these complaints, and promised for the new edition all that care and toil could do.

The first half of the work (through יָדַע) has been for some little time before the public, and the second half, originally promised for the autumn of 1882, will soon be out. In spite of promises our indulgence is craved once more. The last edition was all gone, and the publisher (Vogel, Leipzig) could not wait, therefore the work had to be prematurely hurried through the press.

The co-workers on this edition are essentially the same as on the last. The eighth edition was the first to make use of the etymological work of Prof. Fleischer of Leipzig, the greatest Arabic scholar in Germany, if not in the world. In the ninth edition his assistance is more direct and extensive. Prof. Franz Delitzsch, whose name is a synonym for Hebrew scholarship, has taken an active part in the preparation of this edition, as he did also in the last. Prof. Schrader of Berlin placed at the disposal of the editors the proof sheets of his new edition of KAT. In addition to this, Prof. Strack of Berlin lent his private, annotated copy of the eighth edition to the editors, which may account for an occasional reference to Prof. Dillmann's commentaries, as also to Ryssel's work in the last edition (1876) of Fuerst's Woerterbuch, these two means of assistance having been especially emphasized by Prof. Strack in his remarks on the eighth edition in the Oriental Congress. It is said that a certain distinguished Assyriologist was also

Digitized by Google

asked to co-operate, but that his corrections were too numerous for the editors to accept, wherefore his co-operation ceased. Be this as it may, Assyrian is still but feebly represented. Ethiopic also, is not strong, although an improvement on the eighth edition, and the writing of Ethiopic words is inconsistent, sometimes Ethiopic characters being used, and sometimes Roman.

To commence with the general changes which have been made—and it must be said that the corrections and improvements are more numerous than we had been led to expect, both from the shortness of the time allotted to the work, and from the dissatisfaction expressed by Assyriologists—one important improvement has been a revision of the references to Bible passages. It is also no small convenience to have those words to which a complete list of references is given marked by a cross; it indicates ἅπαξ λεγόμενα and seldom occurring words at once, and frequently saves reference to a concordance. Another general change is the substitution of *Gen.*, *Ex.*, etc., for 1 *M.*, 2 *M.*, etc. This seemed at first sight intended to indicate the disbelief of the editors in the Mosaic authorship of the Pentateuch, but in answer to an inquiry on the subject we have been assured that it is in no sense *tendenzioes*. Another general change, not in all cases consistently carried out, is the substitution of the name *Aramaic* for *Chaldaic*, and frequently for *Syriac* also. A change more important than either of the two latter, is the addition of a considerable number of new references to articles in magazines and encyclopædias, as also to recent books, conspicuous among the latter being Prof. Schrader's KAT., and Prof. Frdr. Delitzsch's *Wo lag das Paradies?* In the case of geographical names especially, the last mentioned work seems to have been faithfully used. In spite of all these changes, the bulk of the dictionary has been slightly decreased.

So much in general. It may be well to notice a few particulars, which will serve to give an idea of the compass and character of those changes which cannot be described under general heads.

The former explanation of אַבְרָהָם as *father of many* by reference to the lexicographical Arabic word, ruhām, has been abandoned, and Dillmann's explanation of רָהָם as a mere variant, an older or dialectic form, of רָם, adopted.

אָסְנַפַּר is in the new edition explained (according to Lenormant) as Assurbanipal (Sardanapalus), but this explanation is curiously added, without punctuation even, to the former interpretation, "proper name of an Assyrian king or satrap."

Under גִּיחוֹן the concluding sentence of the old article, as to the effect that it is impossible to reconcile the geographical statements regarding the rivers of Paradise contained in Gen. II. with the present condition of the earth's surface, is omitted, and in its stead considerably increasing the bulk of the article, a summary of Prof. Frdr. Delitzsch's views appears with apparent approval on the part of the editors. According to this גִּיחוֹן is the Arachtu [Assyrian name], Gughâna [aboriginal, or non-Semitic name] of the cuneiform inscriptions, the "Babylonian Nile," modern *Schatt-en-Nil*, a canal branching off from the Euphrates on the east at a point near Babylon, and rejoining the same stream on the border between middle and southern Babylon. The פִּישׁוֹן is the Pallakopas canal, on the Arabian or western side of the Euphrates, on which lay the city Ur, while Erech was on

Digitized by Google

the גִּיחוֹן. Eden would then lie in Babylonia, between the point where the Euphrates and Tigris, at present, converge most closely and a point somewhat south of Babylon. The כּוּשׁ mentioned in Gen. II., 13, was northern [and middle] Babylonia, or Melucha. The name Melucha was applied to Ethiopia also, because the Ethiopians bore a name the same as or similar to that of the inhabitants of Melucha proper, the Kassu, or more properly Kasdu, i. e. כַּשְׂדִּים.*

In the article on אַרְפַּכְשַׁד the old explanation that it is identical with Ἀρραπαχῖτις, seems still to be preferred, but reference is made to *Wo lag das Paradies?* as containing another etymology, which, however, is not given. Delitzsch (and Oppert) deny the possibility of identifying Ἀρραπαχῖτις of the Greeks, Arapha of the cuneiform inscriptions, with אַרְפַּכְשַׁד. Pointing out that in Gen. x., 22 side by side with Assur as a son of Shem, we should expect Babylonia, Delitzsch suggests that אַרְפַּכְשַׁד is Babylonia under the form *Arba-kisadi*, or *land of the four sides*, i. e. *four quarters of the heavens*. In support of this suggestion he brings forward the important rôle which the four quarters of the heavens played in Babylon, so that a chief title of the kings was "king of the four quarters of the heavens," while the land itself appears, once at least, as "the land of the four quarters of the heavens." With this he compares also the name *Arba-ilu* (Arbela), *city of the four gods*. On the other side, as he himself admits, we should in this case expect the word *kibru*, rather than its synonym *kisadu*.

חָרָן was explained in the eighth edition as a *burned, dry* spot, from חָרַר; it is now explained as from (*sic*) the Assyrian *harranu*, *road*.

For חָתַן (not used in Qăl, in Hĭthpă'ēl to *form a marriage connection*) both editions give the primary signification of the root as *cut*, but whereas the eighth edition starting from the passive form חָתָן, *bridegroom*, *son-in-law*, explained the secondary sense as *cut into* another family, hence the use of Hĭthpă'ēl, and the meaning of the forms חֹתֵן, *father-in-law*, and חֹתֶנֶת, *mother-in-law*, the ninth edition, starting from the active forms חֹתֵן and חֹתֶנֶת, gives the secondary sense as *decide, determine*, as a father and mother determine with respect to their children, hence also *betroth*, and so *son-in-law* or *bridegroom* as *the betrothed one*. In this case Hĭthpă'ēl seems to be a denominative, and not a direct formation from Qăl.

Having illustrated somewhat the nature of the changes which have been made, we will also endeavor in the same manner to illustrate the changes which have not been made. The article on the word אַמָּה, *ell* or *cubit*, is the same which has appeared in every edition. Now even admitting the connection of this word with אֵם, *mother*, which we very much doubt, that connection as shown from the vocal-

* We do not understand the attitude towards *Wo lag das Paradies?* of conservative critics. Rev. Dr. C. H. H. Wright, of Belfast, in an article in the *Nineteenth Century*, for example, accepted the author's conclusions as to the site of Paradise, and seemed to regard the book as a conservative argument. To us its tendency seems directly the opposite of conservative. If Prof. Delitzsch's identification of the site of Paradise be correct, then the intimate knowledge of Babylonia displayed in Gen. II., as well as the choice of Babylonia as the starting point of the human race, would be a strong argument for the exilic origin of the Jahvistic narrative. Compare also Rev. A. H. Sayce in the article on Babylonia in the ninth edition of the *Encyclopædia Britannica*: "Indeed, the Jehovistic version of the flood story in Genesis agrees not only in details, but even in phraseology with that which forms the eleventh lay of the great Babylonian epic."

Digitized by Google

ization, cannot be one of direct derivation of the former from the latter. Assyrian *ummu*, *mother*, Arabic *um* or *im*, Syriac *emo*, and Ethiopic *em* all show an impure vowel from which the pure vowel of אַמָּה could scarcely be derived, although, of course, both might come from the same root. The explanation according to which it is the *mother of the arm*, *forearm*, and then *ell* or *cubit*, is a pure piece of rabbinism, a mere play of fancy. The explanation given under No. 3 of the same article of הָאַמָּה in 2 S. VIII., 1, *mother-city*, *metropolis*, is also forced and unnatural, especially in view of the play on the meaning of the word אַמָּה in the following verse. No. 3 should be omitted entirely, and the אַמָּה of 2 S. VIII., 1 be referred as a proper name to No. 5.

The article on the adverb אֲדַרְזְדָא, Ezra VII., 23, with its statement that it is of Persian origin "like a number of Chaldæan adverbs," remains unchanged. Early editions ascribe the names of the months, with much else, to the Persian, but the progress of Assyriology has led to the abandonment of these Persian etymologies one after another. Both the eighth and ninth editions have corrected most of these errors, and therefore it is all the more surprising to find such a statement as this. The etymology of the word is not altogether clear. The explanation in Gesenius is that it is formed from the Persian *durust* by prefixing an א prosthetic. Compare with this Prof. Frdr. Delitzsch's explanation in Baer's new edition of the books of Daniel, Ezra and Nehemiah. He suggests a combination of two roots, אדר, denoting *first* or *highest*, and אזד (contained in the form אֲזְדָא, Dan. II., 5, 8), which he supposes to mean *firm*, so that the compound would mean literally *exceedingly firm*. This explanation of אֲזְדָא seems also to be preferred by the editors of Gesenius to the older and more usual one of *gone out*, which would connect it with אזל by an interchange of ל and ד without analogy.

To turn to the articles on the letters of the alphabet. In the article on ב instead of the examples adduced from Greek and modern European languages of the interchange of *b* and *m*, space might have been found to support the interchange of ב and פ, of which mention is made, by a comparison of the Assyrian, where these two mutes interchange so readily that the same sign may serve for either. So also in the article on נ, which has been somewhat improved in the new edition, the interchange of נ, כ and ק could be best supported by a reference to Assyrian, where the three are largely interchangeable. The articles on ץ and ח have been rewritten. In the case of the former, a comparison of the Mesha and Silvah inscriptions has finally forced the editors to retract the statement of the eighth edition that in all the older alphabets the essential part of the letter ץ was a perpendicular stroke representing something like a spit. In those inscriptions that letter consists of two horizontal strokes connected in the middle by a perpendicular one; but this general form is so common in other inscriptions also that it is difficult to see how the now omitted statement could ever have been made, excepting as the result of a preconceived theory. Among the changes in the article on ח is a parenthesis to the effect that the Assyrian distinguishes two sounds in that letter (when initial). The statement of the former edition that the Hebrew distinguishes two sounds corresponding to the Arabic has been

Digitized by Google

modified away. In the ten articles on letters of the alphabet there is only one reference to the Assyrian, and that the statement as a fact of a still somewhat doubtful and rather fine theory. There are two references, under ח and ע, to Ethiopic, while Arabic and Aramaic are compared in almost every case. The same undue preponderance of the two latter languages in comparison with the former, is evident if we take such common words as אָב and אֵם, *father* and *mother*, where the Arabic and Aramaic forms are compared, but the Assyrian (*abu*, *ummu*) and Ethiopic (*ab*, *em*) are omitted.*

There are still two or three general heads on which we must take exception to the etymological part of the present work. The theory of biliteral roots has been carried too far on insufficient data. For example the word אָב, *young shoot*, *young green*, is referred to the non-existent verb form אבב, the root of which is given as אב, probably related to הב, and like this onomatopoetic, with the original signification *breathe*, and then *sprout*, *shoot*. The form אָנְבָה (with suff.) meaning *fruit*, which occurs in the book of Daniel, is referred to a non-existent *status absolutus* אָב, the double ב there latent being supposed to be resolved into נב. Now the אָנְבָה seems in reality to be borrowed from the Assyrian *inbu*, *fruit*, consequently the whole explanation given in Gesenius falls to the ground. The נ in אָנְבָה is not due to the resolution of a double ב, but the daghesh in the suffixed forms of אָב, *green shoot* is due to the assimilation of an original נ. We have then instead of אבב, אנב, which can scarcely be explained as אב or הב. We do not object to the general principle that Semitic roots were biliteral before they were triliteral; but we do object to any attempt to determine the original two letters, whether by comparison with the Hamitic tongues or from Semitic alone, which does not take into account all the languages of the Semitic family. What is true with reference to the ground form is also true with reference to the ground sense. To explain words or forms by a comparison of one or two Semitic languages only, is as unsound as it would be to explain Latin words and forms by a reference to Greek and Celtic, without any reference to Sanskrit, Zend, &c. While acknowledging the great importance of Arabic in the study of Hebrew etymology, we are inclined to think that Assyrian is still more important; both by its greater antiquity and by its closer linguistic connection with the Hebrew, not to speak of the intimate relations into which the two languages were brought by the Babylonian captivity. On the other hand it must be allowed that Assyriology is not thoroughly equipped for comprehensive etymological comparison. Much is still uncertain, and contradiction follows contradiction from the pens of Assyrian scholars, too many of whom have an unfortunate habit of confusing facts and hypotheses in their writings.

Another complaint, not original with us, and applicable to Hebrew lexicography

* The general opinion at present seems to be that the Phœnician characters are descended from the hieratic forms of the Egyptian hieroglyphics (cf. e. g. Dr. Julius Euting's table of Semitic characters in Dr. S. I. Curtiss' translation of Prof. Bickell's Outlines of Hebrew Grammar; also remarks on p. 9 ss. of same work). But in the case of at least two of the ten letters under consideration, the resemblance to the Assyrian characters is far more striking than any of the resemblances to the hieroglyphics: viz. א (a-leph *ox*;) and the Assyrian character meaning alpu *ox*; ב (beth *house*) and Assyrian *ab* (betu *house*). In both these cases the forms are almost identical.

Digitized by Google

in general, is that everything must be explained. This is peculiarly true as regards proper names. In the eighth edition אַכַּד was explained as *fortress* and a connection with an Arabic root *akad* suggested. The ninth edition has omitted this explanation, recognizing the non-Semitic character of the name, but it retains the similar explanation of חֲמָת as *fortress*. Is it absolutely certain that חֲמָת was a Semitic city, and that the name is a Semitic name? In a dictionary the greatest care should be taken to indicate any uncertainty which may exist; this would, moreover, vastly increase the value of the certainties. Take again the names of the twelve tribes! The popular traditional etymologies are given as scientific facts. Such popular etymologies of ancient or foreign names have no value which should entitle them to rank as ascertained facts in a dictionary.*

In spite of the grave faults which we have noticed in the ninth edition of Gesenius' dictionary, so far as it has appeared, and the haste and frequent patchiness of the revision, it is, nevertheless, a very valuable book, to the best of our knowledge superior to any Hebrew lexicon in existence. It is also no inconsiderable improvement over the eighth edition, although not all that was promised. With the second part will appear the introduction, register, &c., of which we purpose speaking in a future article, which article, as well as the present, will, we hope, be of some use to those who possess Robinson's or Tregelles' translations, and not only to those who use German editions.

JNO. P. PETERS.

---

* It is pretty generally admitted that the Hebrews learned Hebrew first in Canaan, but we do not remember to have seen the consequences of this applied with reference to ancient names antedating the conquest. Were they translated?—in which case we may seek the etymology of their forms in Hebrew—or were they retained and merely in course of time externally hebraized? If the latter be the case, we must abandon the attempt to explain these words from the Hebrew alone, which involves of necessity the rejection of the popular etymologies occasionally occurring in the Bible, and resort to a comparative method. And we must also further acknowledge that we are unable to do more than give general, that is root, explanations.

Digitized by Google

SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.

AMERICAN LITERATURE.

STANLEY, DEAN, Sinai and Palestine, in Connection with their History. New and revised edition. New York: *A. C. Armstrong & Son.* 8vo, 640 pp.....$2.50

BAILEY, G. S., The Word and Works of God. Philadelphia: *American Baptist Publication Society.* 12mo, 255 pp.....$1.00

ROBERTS, ALEX., D. D., Old Testament Revision: a hand-book for English readers. New York: *Scribner and Welford.* 16mo, 280 pp.....$1.40.

HARRIS, J. A., Principles of Agnosticism applied to Evidences. New York: *T. Whittaker.* 12mo, 128 pp.....$ .75

FOREIGN LITERATURE.

ECKER, J., Prof. Dr. Bickell's "Carmina Veteris Testamenti metrico." Der neueste Versuch e. hebr. Metrik, beleuchtet. Muenster: *Theissing.* gr. 8. 25 S.....M. .50

CASSEL, P., Das Bisthum von Jerusalem. Nach e. Vortrage. Berlin: *Kuehl.* gr. 8, 19 S.....M. .50

BRUGSCH, H., Thesaurus Inscriptiorum Ægyptiacurum. Altægyptische Inschriften, gesammelt, verglichen, uebertragen, erklaert und autographiert. 1 Abth. Astronom. u. astrolog. Inschriften altægypt. Denkmaeler. Leipzig: *Heinrichs*, 4to, VII, 194 S.....M.50.

FOSTER, C., The Story of the Bible from Genesis to Revelation, including the Historical Connection between the Old and New Testaments. *Griffin*, 8vo. 694 pp.....6s.

ZIEGLER, L., Bruchstuecke e. vorhieronymanischen Uebersetzung d. Pentateuch. aus e. Palimpseste der K. Hof- u. Staatsbibliothek zu Muenchen zum ersten Male veroeffentlicht. gr. 4, VI., XXX., 88 S.....M.15.

GRANT, P. W., The Great Memorial Name; or, The Self-revelation of Jehovah as the God of Redemption. London: *Hodder and Stoughton.* 8vo, 438 pp....6s.

WATKINS, J. W., History of Egypt. London: *Hagger.* 4to, Pts. 1–10. Each, 1s.

BUTTAFOCO, D. de, Etude historique sur l'origine des Egyptiens. Bastia: *Olivieri.* 8vo, 15 pp.

HUTTON, C. F., Unconscious Testimony; or, The Silent Witness of the Hebrew to the Historical Scriptures. London: *Kegan Paul and Co.* 12mo, 100 pp.....2s 6d.

RECENT ARTICLES.

BROWN, PROF. FRANCIS, The New Testament and the Pentateuch. *The Independent*, Feb. 8, 22, Mar. 9, 1883, pp. 163–'4, 228–'9, 292–'3.

PICK, REV. B., PH. D., The Present State of The Old Testament Criticism. *The Independent*, Feb. 15, 1883, p. 201.

HIGHER CRITICISM, The. *Presbyterian Banner*, Feb. 14, 21, 28, March 7, 14, 1883. pp. 1, 4, 4, 4, 4.

Digitized by Google

MOSES, Authorship of. *Herald and Presbyter*, Feb. 21, 1883, p. 4.

HIGHER CRITICISM, The, Assumptions and Axioms of. *The Presbyterian Journal*, Feb. 22, Mar. 1, 1883, pp. 4, 4.

COLLINS, REV. CHAS. T., False Jewish Messiahs. *The Advance*, Mar. 1, 1883, pp. 133–'4.

KRONER, DR., Reduplicirte hebr. Wortgebilde m. Wiederholung zweier Wurzellaute. *Juedisches Litblt.*, XXI., 4, pp. 15, 16.

ANALEKTEN. I., Die biblischen Namen. *Juedisches Litblt.*, XII., 6, p. 23.

KAYSER, F., Ueber die theologische Lehre der alten Ægypter. *Der Katholik*, Dez. 1882, S. 616–'27.

VUILLEUMIER, H., La critique du Pentateuque dans sa phase actuelle. *Revue de theol. et de philos.*, Nov., 1882, p. 594–613.

STERN, L., Critische Anmerkungen zu der boheirischen Uebersetzung der Proverbia Salomonis. *Ztschr. f. Ægypt. Sprache u. Alterthumskunde*, Jan., 1883, S. 191–202.

BACHER, PROF. DR. W., Abulwalid Ibn Ganah und die neuhebraeische Poesie. *Ztschr. d. deutsch. Morgenlaendischen Gesellschaft*, XXXVI, Heft 3 u. 4, S. 401–'9.

FUERST, DR., Askara oder Schem hammephorasch, das ausdruecklich ausgesprochene Tetragrammeton. *Ztschr. d. deutsch. Morgenlaendischen Gesellschaft*, XXXVI, Heft 3 u. 4, S. 410–'16.

GUTHE, H., Die Siloahinschrift. *Ztschr. d. deutsch Morgenlaendischen Gesellschaft*, XXXVI, Heft 3 u. 4, S. 725–'50.

SIEGFRIED, CARL, Midrasches zu Hieronymus u. Pseudo-Hieronymus. *Ztschr. f. protestanische Theol.*, Heft 2, 1883, S 346–'52.

STADE, DR. BERNHARD, Bemerkungen zu Micah IV., 5. *Ztschr. f. die alttest. Wissenschaft*, Heft. 1883, S. 1–16.

PRAETORIUS, FRANZ, Ueber den Ursprung des Dagesch-forte conjunctivum. *Ztschr. f. die alttest. Wissenschaft*, Heft 1, 1883, S. 17–31.

SIEGFRIED, CARL, Die hebraeischen Worterklaerungen des Josephus. *Ztschr. f. die alttest. Wissenschaft*, Heft 1, 1883, S. 32–51.

PRAETORIUS, FRANZ, Das Imperfectum יִקְטוֹל. *Ztschr. f. das alttest. Wissenschaft*, Heft 1, 1883, S. 52–'5.

BUDDE, KARL, Gen. XLVIII., 7 und die benachbarten Abschnitte. *Ztschr. f. die alttest. Wissenschaft.* Heft 1, 1883, S. 56–88.

HOFFMANN, G., Versuche zu Amos. *Ztschr. f. die alttest. Wissenschaft*, Heft 1, 1883, S. 87–126.

WUENSCHE, DR. AUG.. Der Midrash Kohelet und Cicero's Cato Major. *Ztschr. f. die alttest. Wissenschaft*, Heft 1, 1883, S. 120–'27.

STADE, DR. BERNHARD, Der Text des Berichtes ueber Salomos Bauten (1 Kgs. V.–VII.) *Ztschr. f. die alttest. Wissenschaft*, Heft 1, 1883, S. 129–'77.

ADLER, DR. S., Der Versoehnungstag in der Bibel, sein Ursprung und seine Bedeutung. *Ztschr. f. die alttest. Wissenschaft*, Heft 1, 1883, S. 178–'85.

ZOECKLER, O., Die biblische Literatur des vergangenen Jahres. A. Altes Testament. *Ztschr. f. kirch. Wissenschaft u. kirch. Leben*, Heft 1, 1883, S. 1–3.

WINTER, F. J., Zur Lehre der Heilig. Schrift. *Ztschr. f. kirch. Wissenschaft u. kirch. Leben*, Heft 1, 1883, S. 49–53.

Digitized by Google

GOODWIN, PROF. H. M., The Bible as a Book of Education. *The New Englander*, March, 1883. pp. 252–'72.

FROTHINGHAM, O. B., [Biblical] Criticism and Christianity. *North American Review*, April, 1883.

REVIEWS.

LENORMANT, FRANCOIS, The Beginnings of History. [Am. Ed.] *The New Englander*, March, 1883, pp. 273–'4.

GRAETZ, PROF. DR. H., Kritischer Commentar zu den Psalmen nebst Text und Uebersetzung. By Dr. Rosenthal: *Jued. Litblt.*, XII, 5–7.

BUDGE, E. A., The history of Esarhadden. By H. Pognon: *Revue historique*, jan.-fevr.

FONTANE, M., Les Egyptes, de 5000 a 715 ar. By J. C.: *Saturday Review*, Jan. 20.

SCHOLZ, A., Commentar zum Buche d. Propheten Hoseas. By Schaefer: *Lit. Rundschau*, 2, 1883.

SMEND, R., Die Listen d. Buecher Esra u. Nehemia. By H. L. Strack: *Theol. Litblt.*, 4, 1883.

STERN, J., Lichtstrahlen aus dem Talmud. By H. L. Strack: *Lit. Centralblt.*, 4, 1883.

EWALD, G. H. A., Commentary on the Book of Job. Translated by J. F. Smith. *The Athenæum*, Feb. 3, 1883.

WAHRMUND, A., Babylonierthum, Judenthum und Christenthum. By E. Nestle: *Lit. Centralblt.*, 52, 1882.

CRONEMEYER, E., Predigten ueber die zehn Gebote. By F. R. Fay: *Theol. Litztg.*, Sp. 68–9.

EBERS, GEORGE, Egypt; Descriptive, Historical, and Picturesque. Translated by Clara Bell. *Independent*, Feb. 8, 1883, pp. 170, 171.

BACHER, W., Abraham Ibn als Grammatiker. By J. Barth: *Deutsche Littztg.*, 2, 1883.

KAULEN, F., Assyrien u. Babylonien. By A. Kobler: *Ztschr. f. kath. Theol.* VII, 1; and A. Rohling: *Lit. Rundschau*, 1.

KAUTZSCH, E., Uebungsbuch zu Gesenius-Kautzsch' hebraeischer Grammatik. By E. Nestle: *Lit. Centralblt.* 2.

KEIL, C. F., Biblischer Commentar ueber den Propheten Ezechiel, 2te Auflage. By H. L. Strack: *Theol. Litblt.* 1.

KNABENBAUER, J., Erklaerung des Propheten Isaias. By G. Bickell: *Ztschr. f. kath. Theol.* VII. 1, S. 147—155: *Theol. Litblt.*

REUSS, E., Die Geschichte der heiligen Schriften Alten Testaments. By P. H. Wicksteed: *Modern Review*, Jan. 1883, pp. 1—23; A. Hilgenfeld: *Ztschr. f. Wissen. Theol.* XXVI, 2; and Wuensche: *Jued. Litblt.*, XII., 8.

BAER, S., Liber Proverbiorum, Praefatus est edendi operis adjutor Franciscus Delitzsch. By E. Kautzsch: *Theol. Litztg.*, 2, 1883, Sp. 25, 26.

——— Libri Danielis, Ezræ er Nehemiæ. Cum præfatione Francisci Delitzsch et glossis Babylonicis Friderici Delitzsch. By E. Kautzsch: *Theol. Litztg.*, 2, 1883, Sp. 26—29.

Digitized by Google

THE HEBREW STUDENT.

VOL. II. MAY, 1883. NO. 9.

THE AUTHORSHIP OF THE FIFTY-FIRST PSALM.

BY REV. P. A. NORDELL,

New London, Conn.

The Davidic authorship of the 51st Psalm is denied by modern rationalistic criticism. Ewald places it among "the songs of the dispersion of the people, and the destruction of the Kingdom." Hitzig ascribes it to the unknown writer of Isaiah XL-LXVI. DeWette assigns it to an unknown Exilian prophet, and Prof. W. Robertson Smith inclines to the same view. Olshausen and v. Lengerke sweep it into the Maccabæan period. All agree that David did not write it.

The superscription is, as we know, historical. It refers the Psalm to David, and to a well-known incident in his life. Its historical trustworthiness was accepted by the Jews from the earliest times. The reasons for denying its trustworthiness are both general and specific. Of the former the following are urged:

1. The Psalm does not allude to the affair of Bathsheba, nor to the specific sin of adultery. True, nor is it necessary that it should. Every one in the Kingdom knew what David's heinous sin, פשע *absolute wickedness*, was. As it is, every penitent heart can read its own sin into David's tearful confession.

2. A lack of conformity between the Psalm and the narrative in 2 Sam. XII. According to the latter, David is aroused from his sinful security by Nathan's coming. David confesses his sin, and is at once assured of God's forgiveness; but in the Psalm he is represented as imploring it most earnestly. This objection loses sight of the differ-

Digitized by Google

ence between a mere official announcement of pardon, and a sinner's conscious appropriation of the assurance of forgiveness; the one precedes the other by a longer or shorter interval.

3. The Psalm speaks of many sins, and cannot therefore be David's. Set beside this the objection that in v. 4 it speaks not of many sins, but of one sin against the Lord, and cannot therefore be David's, and the two objections cancel each other. David's sin against God branched out into many sins against his fellow-men; his sins against his fellow-men combined into one transcendent sin against God.

4. "The whole experience of David with Nathan moves in another plane. The psalmist writes out of the midst of present judgments of God (the Captivity)."* The first statement is simply not true, for the Psalm receives its only adequate interpretation from that very experience. The second statement, including the parenthesis, is a gratuitous assumption destitute of proof.

5. "The situation of the Psalm does not necessarily presuppose such a case as David's."† Neither does it necessarily presuppose any other case than David's. The Psalm fits into the known facts of his life as it does not fit into the life of any other known man. To attribute it to "a prophet laboring under a deep sense that he has discharged his calling inadequately, and may have the guilt of lost lives on his head," or to "collective Israel in the Captivity," is to force the Psalm into a fictitious situation demanded by the exigencies of a mere theory.

The more serious objections to the traditional interpretation are supposed to arise from a critical examination of particular words and phrases. Such objections are the following:

1. In the 14th verse (Heb. 16) the writer prays, "Deliver me from bloods (דָּמִים)." We know that David was constructively guilty of murder in procuring Uriah's death. To translate דָּמִים *blood-guiltiness*, or *guilt of murder*, would at once point to David as the author of the Psalm. Such an interpretation must be avoided. Reuss‡ translates the clause as a prayer for protection against "being murdered"! —a rendering for דמים, for which no parallel exists in the whole range of Hebrew literature. Prof W. R. Smith§ asserts that the phrase "'Deliver me from blood-guiltiness' is to be understood after Ps.

---

* W. R. Smith's "The Old Testament in the Jewish Church." Lecture VII., note 11.
† Ib.
‡ Le Psautier, Paris, 1875.
§ *In loc. cit.*

Digitized by Google

XXXIX., 8, 'Deliver me from all my transgressions, and make me not the reproach of the foolish.'" If the phrases which are supposed to interpret each other were identical, still there would be no absolute certainty that the meaning was identical in the minds of the unknown writers, who, according to modern criticism, may have been widely separated in time and circumstances. But they are not identical. הַצִּילֵנִי מִדָּמִים in Ps. XXXIX., 8 is not the same as הַצִּילֵנִי מִכָּל פִּשְׁעַי in Ps. LI., 16, and to interpret the latter by the former is sheer folly, for פשעים is never synonomous with דמים. The singular דָּם retains almost invariably the literal meaning *blood*. Gesenius and Fuerst (latest editions) explain the plural as meaning *Blutthat, a deed of blood*, אישׁ דמים *a bloodthirsty man*, whence it comes to mean in general *Blutschuld, blood-guiltiness*, and בית, עיר דמים, *a house, a city upon which rests the guilt of blood*. So in later Hebrew the plural signifies *bloodshed, murder* (Levy, neuhebræisches u. chald. Wœrterbuch). The LXX render it τὰ αἵματα, the plural being used in classical Greek, as in Hebrew, to denote *bloodshed, murder*. דמים occurs not far from fifty times in the Old Testament, and in every instance has reference, directly or indirectly, to the shedding of innocent blood. In two instances other meanings have been suggested. The first occurs in Is. I., 15, "Your hands are full of bloods." But this very sense of blood-guiltiness, so far from being excluded, seems to be clearly indicated as the reason why Jehovah would not accept the sacrifices of his people. The other passage, Ezek. XVIII., 13, declares that a son who is a robber, a shedder of blood, and guilty of various other crimes, shall not live; "he shall surely die: his *bloods* shall be upon him." Gesenius refers to this passage under the definition *blood-guiltiness (Blutschuld)*. It does not mean in this instance "mortal sin," as Prof. Smith wishes to render it. The passage means simply, that, when the wicked son perishes, the responsibility for the loss of his life rests upon himself—the blood-guiltiness is upon him alone. When, therefore Prof. Smith affirms that "דמים does not necessarily mean the guilt of murder," he affirms what is not true, for this is precisely what it does mean, and nothing but the necessity of perverting facts in the interest of a theory would have suggested giving to this word any other than its ordinary meaning.

2. "יְשַׁע," says Prof. Smith, "is, I believe, always used of some visible delivery and enlargement from distress. God's wrath is felt in chastisement, His forgiveness is the removal of affliction, when his people cease to be the reproach of the foolish." But יְשַׁע does not always

Digitized by Google

refer to visible deliverances (Ps. XXV., 5 : CXXXII., 9, 16. Cf. Delitzsch *in loc.*). Nor has it an exclusively national reference, as the above phrase "his people" adroitly insinuates. The word is used in the sense of personal deliverance no less than three times in the 18th Psalm. But the 18th Psalm is included by Ewald, Hitzig, and by Prof. Smith himself in the excessively small residuum of unquestionably Davidic Psalms. It follows that this word, so far as it gives any clew to the author of the 51st Psalm, points far more to David than to a later unknown prophet who sees in God's salvation nothing beyond an external saving act in behalf of the people.

3. "At present says the Psalmist God desires no material sacrifice, but will not despise a contrite heart..... He lives therefore in a time when the fall of Jerusalem has temporarily suspended the sacrificial ordinances."* The whole force of this objection lies in the tacit assumption contained in the phrase "at present," i. e., during the Captivity; the subsequent conclusion is only a formal statement of this unwarranted assumption. "Thou desirest not sacrifice," says the Psalmist. In the next phrase ואתנה he implies a possession of the privilege of sacrifice, if with Ewald (Syntax § 347) and Driver (Heb. Tenses § 64) the ו be understood as the ו of sequence before the voluntative—"that" or "so that I should give it"; if it be taken alternatively as in the E. V. and by Delitzsch and Perowne—"else would I give it" —this privilege is distinctly affirmed. The latter is the view of the LXX who translate "If thou desiredst sacrifice, I would have given it." The Psalmist is not debarred from sacrificing by lack of opportunity. All this about the temporary suspension of sacrificial ordinances is read into his words, which indicate that he in common with the godly in Israel perceived the nullity of ceremonies in the absence of a humble and penitent heart.

4. "The whole thought of the Psalm is most simply understood as a prayer for the restoration and sanctification of Israel in the mouth of a prophet of the Exile. For the immediate fruit of forgiveness is that the singer will resume the prophetic function of teaching sinners Jehovah's ways. This is little appropriate to David, whose natural and right feeling in connection with his great sin must rather have been that of silent humiliation than of an instant desire to preach his forgiveness to other sinners."† The anointing with oil signified to David and to Saul not only an official, but a prophetic endowment with the

* W. Robertson Smith, *in loc. cit.*
† W. Robt. Smith, *in loc. cit.*

Digitized by Google

spirit of God (1 Sam. X., 10; XVI., 13). David combined in a pre-eminent manner the royal and prophetic functions. By his psalms he became the great instructor and prophet of his people. The latter function was interrupted by his sin. His inner life was overclouded. The communion between his soul and God was broken. He had lost his way. He needed to be restored, to feel again the overflowing joy of God's salvation before he could begin to sing aloud of his praise or to teach transgressors his way. It is difficult to conceive of one to whom the prayer and vow in vs. 12 and 13 are more appropriate, than to this royal poet and prophet struggling out of Egyptian darkness into the sunshine of God's favor.

5. "Build thou the walls of Jerusalem." Reuss remarks, "The poet prays God to *rebuild* the walls of Jerusalem. The walls therefore are broken down." He sees in the last two verses convincing proof that so far as the whole Psalm is concerned "we are far from David's epoch." This is the conclusion of modern rationalistic critics generally. Many of those who unhesitatingly ascribe the body of the Psalm to David, feel constrained to ascribe the closing verses to a later author "who wished to accommodate this hymn to the circumstances of the people going into or returning from exile" (Maurer, *Com. in V. Test.*). In favor of the Davidic origin of these verses it may be said that "rebuild" is a *rare* (Fuerst) use of בנה; that it means more frequently *to strengthen, enlarge*, and that the Psalmist uses it in this sense. It may be said furthermore that the prayer is to be spiritualized, because the Psalmist perceives that unless God take pleasure in Zion and build the walls thereof "they labor in vain that build."* But these and similar suggestions fail to meet the case. In spite of all that can be said there is a palpable lack of harmony between these verses and those immediately preceding. The point of view is different. The former are written with a vivid recognition of the insufficiency of material sacrifices. These are not depreciated, but appreciated at their proper worth in comparison with the sacrifices of a broken spirit with which God is better pleased. The last two verses, while not precisely contradicting the former, seem to have been added, as Perowne suggests, "expressly to correct wrong inferences which might possibly have been drawn from verses 16, 17, as to the worth of sacrifices enjoined by the Law." In the one case, the point of view harmonizes with the lofty spiritual intuitions of the whole Psalm; in the other it relapses toward

* That the phrase זבחי-צדק in the last verse is found also in the 4th Psalm, which is unquestionably Davidic, is not a decisive indication of authorship, as it occurs also in Deut. XXXIII., 19.

Digitized by Google

an external ritualism. There, if God desires material sacrifices, they are in readiness, which indicates that sacrifices flourished; here the twice repeated אז "then," pointing to a future restoration of Jerusalem, indicates that sacrifices had ceased. These and other discrepancies, to be felt rather than expressed, make it certain that the closing verses come from a later hand. Is this a valid reason for rejecting the Davidic authorship of the entire Psalm? Not at all. It shows that two lines of thought so divergent come from different sources. If the close of the Psalm be a post-exilic liturgical addition, the Psalm itself must have originated at an earlier time, when a freer and loftier view obtained respecting the spiritual value of sacrifices. The Psalm ends naturally and without abruptness with verse 19 (Heb.).

Thus far we have met objections. Are there any positive reasons for identifying the author of this Psalm with the poet-King of Israel?

1. The few intimations in the Psalm as to the life and character of the author correspond with what is known of David. The writer seems to have had a wide influence, since he promises to teach sinners Jehovah's ways. He was a poet of rare psychological penetration and of spiritual power. He had been guilty of one or more sins of peculiar heinousness, including the crime of shedding innocent blood. The Holy Spirit had been given to him, but his sin had almost driven that Spirit from his breast. Add to these facts the tone of profound penitence that breathes throughout the Psalm, the humble trust in God's mercy, and the eager striving to return to him, and we have a combination of circumstances that point to "the man after God's own heart," as they do not point to any other man.

2. We may reverse this process. A careful study of the life, character, and genius of David confirms the impression that we owe this song to him. Ewald's summary of David's character (Hist. of Israel, 3, pp. 57–58. Eng. Tr.) gives in every essential respect a wonderfully correct portrait of the author of the 51st Psalm.

3. There is a striking parallel between this Psalm and 2 Sam. XII. The first words which fell from David's lips after Nathan's "Thou art the man" had aroused him from his sinful torpor were חטאתי ליהוה "I have sinned against the Lord." Almost the first expression of the Psalm is "against thee I have sinned" לך חטאתי, in both instances a vivid apprehension of the nature of sin as being primarily against God. When Nathan asked "Wherefore hast thou despised the word of the Lord, *to do this evil in his sight?*" לעשות הרע בעינו, we hear an immediate echo in the Psalmist's confession, "Against thee only have I

Digitized by Google

sinned, *and done this evil in thy sight*," והרע בעינך עשיתי. In the words "That thou mightest be justified in thy speech, pure in thy judgment," there is a clear reference to the just judgments which God pronounced upon him (2 Sam. XII., 11, 14.) by the mouth of the prophet. The coincidences between the Psalm and the recorded history are too close to be accidental. They cannot be explained except by admitting that the author of the Psalm is also the leading actor in the history.

We have seen that the earlier as well as the later rationalistic criticism denies the Davidic authorship of this Psalm, but for different reasons. The earlier critics projected the whole Psalm into the period of the Captivity chiefly because of the last two verses; the later critics achieve the same result in the interest of a theory which makes the Pentateuch a forgery dating from the time of Ezra. In Prof Smith's special polemic against the Psalm he gives many reasons why it could not have come from David's hand; but the real reason is carefully concealed. It is this. If David wrote this Psalm, the Levitical code must have existed before his day; for there is hardly another Psalm which is so saturated with the spirit and phraseology of the Levitical legislation. The words כבס, טהר, חטא, באזוב, טהור are peculiarly Levitical terms, which, though used in a spiritual sense, indicate a familiar acquaintance with the Mosaic ritual. This of course is fatal to the theory. Therefore the Psalm cannot be David's. The theory must be saved even if the word of God be made a lie.

The rationalistic criticism of this Psalm wrests it from the one recorded event in Old Testament history which above all others seems adapted to call forth such an utterance of overwhelming penitence; and from the one man who beyond all others could explore the dark secrets of the inward part, and report its hidden and far-reaching iniquities in terms of such unfeigned abhorrence, profound contrition, and humble reliance on Divine mercy, as put his penitential psalms, of which the 51st is chief, by themselves, unique, and unparalleled in the literature of the world. What is gained by it? Does it subserve any higher conceptions of religious truth, or even of secular history? The hallowed association of the Psalm are destroyed. Sever it from the personal experience of the man after God's own heart, swing it down the centuries to nobody knows where, credit it to nobody knows whom, strip it of individual reference by making it only an expression of sorrow for a nation's apostasies, and this grandest of penitential lyrics is at once shorn of its hitherto unapproachable power to mould the utterance of the soul's profoundest

Digitized by Google

consciousness of guilt. This power grows out of the essential identity of personal experience in all ages. But if the Psalm is not founded on the Psalmist's own experience, if it is not a voice crying from the abyss into which he sees himself plunged by sin, if it is only a lamentation over the idolatries of a sinful nation, it cannot, without perversion of thought, voice our consciousness of personal guilt.

If this Psalm does not come from the hand and heart of David, if it does not bear the unmistakable stamp of his genius, if it does not correspond with the known facts of his life, it is safe to say that one of David's Psalms is yet to be found.

THE LITTLE BOOK OF THE COVENANT.

BY PROF. C. A. BRIGGS, D. D.,
Union Theological Seminary, New York.

The book which Moses was commanded to write as the basis of the Covenant (Ex. XXXIV., 27), is called the little book of the Covenant, to distinguish it from the book which Moses wrote as the basis of the original Covenant at Sinai (Ex. XXIV., 4) which is called the greater book of the Covenant on account of its much greater extent. The latter embraces the section Ex. XX., 22,–XXIII., the former the section Ex. XXXIV., 11–26. This little book of the Covenant is scarcely larger than the tables of the Covenant (Ex. XX., 1–17). Indeed it is now the common opinion of critics that we have here another decalogue. It is true the critics differ in their arrangement of these commands, but as there have always been differences in the synagogue and the church as to the arrangement of the "Ten Commandments of the tables" such differences of opinion as to the arrangement cannot destroy the consensus as to their number in either case. There are some critics who hold that this decalogue was written upon the tables (Ex. XXXIV., 28), on account of "the words of the covenant", which seem to go back upon "write thou these words, for upon the basis of these words do I conclude a covenant with thee and with Israel" (v. 27); and also on account of the verb וַיִּכְתֹּב which has no subject expressed and where the most natural interpretation finds the subject in Moses, the subject of the verbs which immediately precede. This would then be the execution of the command given in v. 27. This would then force us to the conclusion that these tables contained the decalogue of vs. 11–26,

Digitized by Google

and not the decalogue of Ex. XX., 2–17. If the section Ex. XXXIV., 11–28 stood by itself we could not escape this conclusion; but if we go back to Ex. XXXIV., 1, we find the promise that Jehovah will write upon these tables the same commands that were upon the former tables destroyed by Moses, and these were certainly the ten words of Ex. XX., 2–17. This forces us to supply the subject Jehovah to ויכתב in thought or to take the verb as having an indefinite subject and then render it as a passive. "The words of the covenant, ten words *were written* upon the tables." The chief critics of this decalogue of the little book of the Covenant have been: Hitzig: *Ostern und Pfingsten*, 1838, p. 42; Bertheau: *Die sieben Gruppen Mosaischer Gesetze*, 1840, p. 92; Wellhausen: *Die Composition des Hexateuchs*, in the *Jahrb. f. Deutsche Theologie*, 1876, p. 554. These agree in the main in their results, and show a decided progress in their study of the subject. Others have expressed their views, e. g., Ewald in his *Gesch. des Volkes Israel, 3te Ausg.*, II. p. 238, but even this prince of exegetes has given no reasons for his arrangement. So far as he differs from the others he stands by himself and has no followers, so far as we know. Kayser, in his *Vorexilische Buch der Urgeschichte Israels*, 1874, p. 58, agrees entirely with Hitzig. We present in a table the arrangement of the three chief authorities:

	Hitzig.	*Bertheau.*	*Wellhausen.*
1st Command,	vs. 12–16.	v. 18.	vs. 14–16.
2d "	17.	19–20	17.
3d "	18.	21.	18.
4th "	19–20.	22a.	19–20.
5th "	21.	22b.	21.
6th "	22.	23–24.	23–24,
7th "	23–24.	25a.	25a.
8th "	25.	25b.	25b.
9th "	26a.	26a.	26a.
10th "	26b.	26b.	26b.

Hitzig's arrangement is accepted by Bertheau for six of the commands. Bertheau improves upon Hitzig by distinguishing two commands in v. 25, which has been accepted by Wellhausen and is correct. He also distinguished two commands in v. 22, which verse is thrown out by Wellhausen as a later interpolation. Bertheau's mistake was in regarding vs. 11–17 as the Introduction of exhortation to this decalogue. Wellhausen has improved upon Bertheau by making 14–16 the first command, and v. 17 the second command, falling back on the

Digitized by Google

arrangement of Hitzig, save that he properly throws vs. 11–12 into the Introduction. We agree with Bertheau in regarding v. 22a as a separate command, but we differ from him by combining v. 22b with vs. 23–24 as a single command. We differ from all in taking vs. 18–20 as a single command.

We present the following scheme as the one most satisfactory to ourselves:

The Introduction, Verses 11–13.

"Keep thou that which I am commanding thee to-day. Behold I am about to drive out before thee the Amorite and the Canaanite, and the Hittite and the Perizzite and the Hivite and the Jebusite. Take heed to thyself lest thou conclude a covenant with the inhabitants of the land upon which thou art about to come, lest it become a snare in thy midst. Nay their altars ye shall tear down and their *Mazzeboth* ye shall break down and their *Asherim* ye shall cut in pieces."

This introduction mentions the six chief nations of Canaan, the same as those given in the larger book of the Covenant (XXIII., 23) and also in the Deuteronomic code (Deut. XX., 17), but in each case they are in a different order. The altars were the places of sacrifice to other gods. They were unfit for the sacrifices to Jehovah. The *Mazzeboth* were stone pillars used in the worship of *Baal* the Sun god. The *Asherim* were evergreens, or pillars of evergreen wood, used in the worship of *Ashera*, the goddess of life and fertility. These were to be destroyed by tearing down, breaking down, cutting in pieces.

First Command, Verses 14–16.

"Surely ye shall not worship another God (אֵל אַחֵר), for Jehovah, his name is zeal (קַנָּא). The zealous God (אֵל קַנָּא) is He. (Take heed) lest thou conclude a covenant with the inhabitants of the land and when they go whoring after their gods and sacrifice unto their gods, they invite thee and thou eat of their peace-offerings (זֶבַח), and thou take some of their daughters for thy sons and when their daughters go whoring after their gods they make thy sons go whoring after their gods."

This command corresponds with the first of the tables of the covenant (Ex. XX., 3): "Thou shalt have no other gods (אלהים אחרים) before me." This command in the table has no reason attached as is the case with our first command. The reason assigned in our first command corresponds however with the reason given in the table to the

Digitized by Google

second command (Ex. xx., 5): "For I, Jehovah, thy God am a zealous God (אֵל קַנָּא)" And our command uses also the word for worship (הִשְׁתַּחֲוֶה) used in the second command of the tables (Ex. xx., 5). This favors the view that the reasons assigned in Ex. xx., 5, really belong to the first and second commands of the tables, these two being thus grouped. The view that the two were really one is opposed by the fact that our second command which follows without reasons, corresponds with the second command of the tables.

The verses of exhortation (15–16) simply unfold the meaning of קַנָּא. As Jehovah is the husband of Israel he demands the exclusive affection and allegiance of his people. Any worship of other gods, is as a wife going away from her husband after other lovers. Any participation in their peace-offerings, or communion meals (זבח) is committing whoredom with them. It may be questioned whether the exhortation was written in the little book of the Covenant itself and whether it may not be an exhortation of Moses in connection with the delivery of the commands to the people.

Second Command, Verse 17.

"Molten gods (אֱלֹהֵי מַסֵּכָה) thou shalt not make thee."

This corresponds with the second command of the tables (xx., 4), but without the reasons, which are here associated with the previous command, as we have seen. The second command of the tables is "Thou shalt not make thee any graven image (פֶּסֶל) or any form (תְּמוּנָה) of anything," &c. There we have the specification of the graven or carved image of wood, here we have the molten image of metal. Neither mention the image of stone. But in neither case are we to conclude that other images were allowed than those specified. It is in accordance with the concrete character of these early laws, that they mention a specimen of a class and do not generalize.

Third Command, Verses 18–20.

"The feast of *Mazzoth* thou shalt keep. Seven days shalt thou eat unleavened bread as I commanded thee, at the season of the month *Abib;* for in the month *Abib* thou didst go out from Egypt. All firstlings of the womb are mine and all thy male possessions, the firstlings of the cattle and sheep. And the firstlings of the ass thou shalt redeem with a sheep. And if thou canst not redeem it thou shalt break its neck. All the first-born of thy sons thou shalt redeem, and thou shalt not appear in my presence empty." This third command is dis-

Digitized by Google

puted as to its extent. The critics agree, so far as we know, in limiting it to v. 18, and making vs. 19–20 an additional command with reference to the first-born. We combine for these reasons: (1) There is a reference back to the institution of the feast of unleavened bread (מצות) at the Exodus. The law of the first-born is associated with that institution in the Jehovistic narrative Ex. XIII., 12 sq. as here, and there is a remarkable verbal correspondence between the two passages. Indeed this little book of the Covenant is the code of the Jehovist. It is best therefore in both cases to attach the two things together as one institution and one command. (2) There is a certain correspondence between the two decalogues as far as it goes. We have noted this in the first and second commands already considered. The next command in our series is the Sabbath law. It seems to us best to regard this command as the fourth in both decalogues. (3) The most of those who separate here two commands, combine the two great feasts of v. 22 in one command, which seems to us improper. The feasts of *'Asiph* and *Shabu'oth* are as distinct from one another as the *Mazzoth* is from both of them, and the three ought to appear in three separate commands. Looking now at the command itself, we observe that it is the *Mazzoth* feast rather than the Passover that is brought into view. This is in accordance with the Jehovistic narrative (XIII., 3–10), which also lays stress on the feast of unleavened bread. The month אָבִיב is the month of green ears, called by the Elohist the first month (XII., 18), and after the exile *Nisan*. The expression תִּזְכָּר is doubtless a copyist mistake for הִזָּכֵר as we rightly have it in the Jehovistic narrative (XIII., 12). The command "They shall not appear in my presence empty" is regarded by Ewald as a distinct command, but without sufficient reason. This is also found in the greater book of the Covenant (XXIII., 15) in connection with the feast of unleavened bread; but in the Deuteronomic code (Deut. XVI., 16) is extended to all the feasts. It is therefore a subordinate feature of the feasts which might appear here or elsewhere without much difference.

Fourth Command, Verse 21.

"Six days shalt thou work and on the seventh thou shalt keep Sabbath. In ploughing and reaping thou shalt keep Sabbath."

This fourth command is much briefer than the fourth of the tables. The elaborate reasons given in Ex. XX., 11, in reference to the creation of the world and in Deut. V., 14–15, with reference to the deliverance

Digitized by Google

from Egyptian bondage, are here omitted and we have no reasons at all. We note also that our command does not correspond with the first section of the fourth command in the tables. "Remember the Sabbath day to sanctify it" (Ex. XX., 8). "Keep the Sabbath day to sanctify it" (Deut. V., 12), but with the following section "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of Jehovah thy God" in which both versions of the tables agree, only our fourth command even shortens that. We prefer to render שבת "to keep Sabbath" not only to correspond with the noun שַׁבָּת of the tables, but also because it is more proper in itself than "rest." Our command gives an additional feature in the last sentence "In ploughing and reaping," that is in the busiest seasons of the year, when the temptation to work would be strongest, they were yet to observe the Sabbath.

Fifth Command, Verse 22a.

"And the feast of the *Shabu'oth* thou shalt observe at the first fruits of the wheat harvest."

Bertheau is the only critic, so far as we know, who makes this a separate command, and yet we do not hesitate to follow him, on account of the inherent propriety of distinguishing the three great feasts as three separate commands, and the impropriety of associating two in one command and a single one in another. This feast is called here the *Shabu'oth*, or feast of weeks, although it is mentioned as a harvest feast at the time of the first fruits of the wheat harvest. The greater book of the Covenant calls it the חַג הַקָּצִיר—the feast of the harvest (XXIII., 16). The Deuteronomic code (XV., 10) calls it the feast of weeks, as here.

Sixth Command, Verses 22b—24.

"And the feast of *'Asiph* at the circuit of the year (thou shalt observe). Three times in the year shall all thy males appear before the face of the lord Jehovah, the God of Israel. For I will dispossess nations from thy presence, and I will make thy boundary broad in order that no one may desire thy land when thou goest up to appear in the presence of Jehovah thy God three times in the year."

The most of the critics find a new command in the summons to appear thrice a year in Jehovah's presence, but we cannot consent to this, for this command is really as much an appendix to these feasts as the command "they shall not appear in my presence empty" is an ap-

Digitized by Google

pendix to the feast of unleavened bread. In the greater book of the Covenant, the commands with reference to the three feasts are embraced in the opening: "Three times thou shalt keep feast unto me, in the year" (XXIII., 14) and the closing "Three times in the year all thy males shall appear in the presence of the lord Jehovah" XXIII., 17). Indeed the reason assigned in v. 24 as well as the command of v. 23 both belong to the three feasts, and combine the four commands respecting sacred times in a group, just as in the decalogue of the tables the first and second commands make up a group with a common reason. The third feast is called *'Asiph*,=Ingathering. So also in the greater book of the Covenant (XXIII., 16). In the Deuteronomic code (XVI., 13) it is called חַג הַסֻּכֹת=feast of tabernacles. So also in the priest code (Lev. XXIII., 35). The time here specified is תְּקוּפַת הַשָּׁנָה. In the larger book of the Covenant it is בְּצֵאת הַשָּׁנָה (XXIII) in the going forth of the year.

Seventh Command, Verse 25a.

"Thou shalt not slaughter with leavened bread (חָמֵץ) the blood of my peace-offering (זבח)."

Eighth Command, Verse 25b.

"And the peace-offering (זבח) of the feast of the Passover shall not remain until morning."

These are separate commands as Bèrtheau and Wellhausen rightly decide. If they were one we would expect the qualification "feast of the Passover" to be attached to the first use of זֶבַח and not the second, where it is. The combination would favor the reference of both commands to the Passover-offering; but really the first זֶבַח is unqualified and is general, and refers to all peace-offerings. The unleavened bread of the seventh command is not the unleavened bread of the *Mazzoth* feast but the unleavened bread of the *Mincha* (מִנְחָה) which accompanies the זֶבַח in accordance with Lev. II., 11. "No *Mincha* which ye bring to Jehovah shall be offered leavened (חָמֵץ); and again Lev. VII., 12, sq.: "Ye shall bring with the זבח of the thank-offering perforated cakes unleavened (מצות) mingled with oil and wafers unleavened, anointed with oil," &c. The זֶבַח is the peace-offering for which the fuller expression is זֶבַח שְׁלָמִים. For the verb שחט, slaughter for sacrifice, the larger book of the Covenant has זָבַח offer as a sacrifice, a verb cognate to the noun זֶבַח (XXIII., 18).

Digitized by Google

The פסח of the eighth command is the Passover feast which is here incidentally referred to under the offering peculiar to the feast. The Passover sacrifice was indeed a special kind of זֶבַח. The command here corresponds with that of the Elohistic narrative, Ex. XII., 10. only the phraseology is entirely different. Thus the Elohist gives us לֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר. "Ye shall not leave any of it over until morning" where our Jehovistic code has: לֹא יָלִין לְבֹקֶר זֶבַח חַג הַפֶּסַח. "The peace-offering of the feast of the passover shall not abide till morning." The term: זֶבַח חַג הַפֶּסַח indeed corresponds with the phrase peculiar to the Jehovistic narrative, Ex. XII., 27. זֶבַח פֶּסַח. The larger book of the Covenant (XXIII., 18) has: לֹא יָלִין חֵלֶב־חַגִּי עַד בֹּקֶר differing from both especially in the phrase "fat of my feast" which would not confine it to the Passover זֶבַח.

Ninth Command, Verse 26a.

"The first of the first fruits of thy land thou shalt bring to the house of Jehovah, thy God." This is the law of first fruits. Our phrase is רֵאשִׁית בִּכּוּרֵי אַדְמָתְךָ. The greater book of the Covenant has exactly the same expression (XXIII., 19); but the Deuteronomic code (XXVI., 2) מֵרֵאשִׁית כָּל־פְּרִי הָאֲדָמָה. Here there was to be selection of the first and choicest, and these were to be brought to the house of Jehovah, that is not the temple or tabernacle necessarily, but before these were erected, any place of an altar of Jehovah, in accordance with the greater book of the Covenant (XX., 24) where the name of Jehovah was recorded, or in accordance with the Deuteronomic code (XII., 13) in the place chosen by Jehovah in one of the tribes.

Tenth Command, Verse 26b.

"Thou shalt not seethe a kid (which is still) with its mother's milk."

This last command is most difficult of all. The older Protestant interpreters, Luther, Calvin, Piscator, *et al.*, thought of a limitation of the age of an animal for purposes of sacrifice. This is most suited to the context, for we have had three laws of offerings prior to it. But the Rabbinical interpretation that it is a dietary law against eating a kid in the milk of its mother has been followed by most moderns, even the A. V. The Deuteronomic code (XIV., 21) is thought to favor the latter view from the fact that it is there preceded by the command not to eat anything that dies of itself. But on the other hand, it is followed by the law of tithes and first fruits, and it may rather go with these laws

Digitized by Google

there, as it is associated with the law of first fruits here We do not hesitate to follow the former interpretation and class this law with the three preceding as laws of offerings. בשל is used for cooking the portions of the animal victim that was eaten by the offerers in the communion meal of the זבח Ex. XXIX., 31. This then would forbid the sacrifice of suckling animals. It is true that in the larger book of the Covenant (Ex. XXII., 29) first born of animals were to be given to Jehovah on the eighth day, notwithstanding the law in Ex. XXIII., 19, corresponding exactly with ours. It is also true that in the priest code (Lev. XXII., 27) we have the more explicit statement "From the eighth day and upward it shall be accepted for an *qorban* (קָרְבָּן) an offering by fire unto Jehovah (אִשֶּׁה)," but notwithstanding the consensus of Rabbinical interpretation we are not sure that this amounts to any more than that as the male child was circumcised on the eighth day, so the animal on the eighth day was taken from its mother to the divine presence. It may then have been kept in the flocks and herds of the altar for subsequent use at the proper age. Indeed the וָהָלְאָה = "and upward," favors our view. But even if the ordinary view is taken as to the age of animals suitable for offerings, we have still to bear in mind that the various codes differ not infrequently in their prescriptions. The only mention of the sacrifice of a suckling animal, that we have observed, is in the case of Samuel (I. Sam. VII., 9). This may have been exceptional in those disorderly times. The offerings are generally of animals a year old or more, in the specifications of age that are not infrequently made.

Thus in this little book of the Covenant we have a decalogue. Three of the commands, I., II. and IV. correspond with the commands of the tables. The others are commands respecting sacred days and offerings. They may be divided into three groups (a) I.–II., the two laws of worship in general, (b) III.–VI., the laws of holy days, and (c) VI.–X., the laws of offerings. It is therefore a decalogue of worship as compared with the decalogue of the tables which is a decalogue of Holy conduct. They may well have been each in its way at the root of the Covenant of Jehovah with Israel. The one was written by Jehovah himself upon two tables as the tables of the Covenant, the other was written by Moses in a writing as a book of the Covenant.

Digitized by Google

NOTES FROM ABROAD.

BY REV. JOHN P. PETERS, Ph.D.

An aspirant for the position of *Privat-Docent* in the theological faculty of the University of Leipzig presents, in Latin, a dissertation on some appropriate theme, and also propounds certain theses which he offers publicly to defend. The *disputatio* is in Latin. The candidate occupies the *cathedra*, and invites first the professors, then the *Privat-Docents*, and then the public at large to discuss with him the theses he has propounded. The discussion usually lasts some hours. I have already noticed by anticipation Dr. Wm. Lotz's *Habilitationsschrift*, *Quaestionum de Historia Sabbati*, which shall receive a fuller notice later. Two of the twelve theses which he offered to defend are: "The root of the verb יָדַע, meaning *know*, is ידע, and not ודע. The word אִשָּׁה is derived from another root than אִישׁ." With regard to the latter of these—the י in אִישׁ seems to me not radical, but merely a device to indicate the length of the vowel. If this is so, אִשָּׁה may very well be from the same root as אִישׁ. Compare אֵשׁ, *fire*, where the lengthening takes another form, and its derivative אִשֶּׁה, *that which is consumed by fire, offering*.

Among books in the press or in preparation are:

1. A new and more correct edition of Onkelos' Targum by Berliner, under the patronage and with the assistance of the Berlin *Akademie der Wissenschaften*;

2. A new edition of Delitzsch's commentary on the Psalms;

3. A new edition of Bertheau's commentary on Judges and Ruth, in the *Kurzgefasstes Exegetisches Handbuch* series;

4. In the same series a commentary on Proverbs by Nowack, professor at Strassburg. Prof. Nowack, a young man, not much over thirty, is already favorably known as the author of a very serviceable commentary on Hosea;

5. Dillmann's commentary on Numbers, Deuteronomy and Joshua, will, contrary to what I stated last month, form but one volume in the same series;

6. Prof. C. H. H. Wright's commentary on *Koheleth*, containing also an answer to Robertson Smith, is completed, even to the indices.

7. The second half of the ninth edition of Gesenius' *Woerterbuch*, which was originally promised for last year, is printed as far as the letter ה. Dr. Ryssel of Leipzig is correcting the proofs. It may appear during the summer;

8. Dr. Paul Haupt of Goettingen, the Assyriologist, will publish during the spring or summer the cuneiform text of the Izdubar or Namrudu Legends. His views with reference to these legends, or this myth rather, are, I believe, the same as those of Prof. Frdr. Delitzsch, and substantially as follows: These legends together constitute a sun epos. The different episodes describe the sun's cycle. The names of the signs of the zodiac are derived from this same nature myth. This myth, or mythological epos, together with the signs of the zodiac, was received by the Semitic Babylonians from the pre-Semitic Akkadian inhabitants of Babylonia. Through the Babylonians and Phoenicians it was widely spread. The Herakles myth of the Greeks is thus borrowed from the Akkadians. Also, in

Digitized by Google

agreement with Rabbi Goldziher (*Der Mythos bei den Hebraeern*), Delitzsch (*Haupt*) recognizes in the Nimrod and Samson of the Bible this same nature myth;

9. I regret to say that Haupt's Assyrian grammar, like his recent pamphlet on the Akkadian language, is to be disfigured by a prefatory tirade against Dr. Hommel of Munich. There is some talk of the publication of this grammar in English.

In the second number of the *Zeitschrift fuer wissenschaftliche Theologie* for 1883 is a sharp, although appreciative, review of Reuss' *Die Geschichte d. heiligen Schrift d. Alten Testamentes* by A. Hilgenfeld, the editor of the magazine. Eduard Reuss is professor at Strassburg. He may be regarded as the Nestor of the Wellhausen school of Old Testament criticism. That which is distinctively characteristic of that school, the post-exilic origin of the Law (Torah), was set forth by Reuss in his lectures, almost, if not quite, before Wellhausen was born, but not until last year did he publish his views in book form. He maintains that from the whole "heroic age" (to the end of Saul's reign) we have no document, excepting Deborah's song, not even the Decalogue. The oldest part of the Pentateuchal legislation is, according to him, Ex. XX.–XXIII., called in Ex. XXIV., 7, the "Book of the Covenant." This is the *Landrecht* of King Jehoshaphat (917–892). It will be seen that Reuss is not sufficiently careful to distinguish facts from theories, and that he is extremely radical. He has, however, a reverence of tone that is in pleasant contrast with Wellhausen's irreverent flippancy, and the book is very valuable as a book of reference, its literary summaries being especially full. The point in Hilgenfeld's review to which I wished to call attention is this; referring to the essential agreement between the Samaritan and Jewish Pentateuchs admitted by Reuss he says: "As the Pentateuch of the Samaritans is in essential agreement with that of the Jews, I can the less believe that the *Torah* did not receive its present final form until after the time of Ezra." That is after a period of about 100 years of bitter enmity (according to the tradition), the Samaritans are supposed by Reuss and his school to have adopted the *Torah* of their foes, but still to have retained their hatred of them. The Wellhausen criticism has been internal in its character. Internal criticism is proverbially unreliable when without all external corroboration, and it is extremely desirable that the critics of that school should give some satisfactory explanation of the relation of the Jewish to the Samaritan canon, of the origin and date of which latter we really have no certain information at present. It seems to me, also, that there is in connection with the LXX. a similar external difficulty not yet satisfactorily accounted for, in assigning to the time of the Maccabees large numbers of Psalms, and portions of prophetic books.

In a recent number of the *Theologische Literaturzeitung*, A. Kamphausen of Bonn, reviews in the most favorable manner, Introductory hints to English readers of the Old Testament, by Rev. John A. Cross, M. A., London: Longman, Green & Co., 1882. He finds it both orthodox and liberal, with opinions of its own, but affording materials for independent opinions.

In the January number of Luthardt's *Zeitschrift* is a review by O. Zoeckler, of the Old Testament literature of 1882, in which he finds that the anti-Wellhausenists have the advantage both in number and ability.

I take the liberty of answering here a question addressed to me with reference to Stade's *Zeitschrift fuer alt. testamentliche Wissenschaft*. It is assisted by the

Digitized by Google

Deutsche morganlaendische Gesellschaft, and is ideally a valuable enterprise, but it seems to me that it has, up to the present time, been very one-sided. The editor is Stade, professor at Giessen. He is an ultra-follower of Wellhausen. His Hebrew grammar, of which only one volume has ever appeared, is an advance on Olshausen's ideas, and his history, the first volume of which appeared last year, is an advance on Wellhausen's.

The Old Testament and Semitic courses at the University of Leipzig for the summer (April 16 to August 15) semester of 1883 are as follows:

Prof. Franz Delitzsch, Biblical Theology of the Old Testament; Genesis; The relation of the prophets to the law (English society); The Hebrew-Aramaic collection of proverbs, Millin de rabbanan (Jewish mission). Prof. Baur, Minor Pre-exilic prophets. Prof. Hoelemann, Psalms. Dr. Ryssel, Isaiah. Dr. Guthe, Old Testament Introduction; Legislation of Deuteronomy. Dr. Koenig, Hebrew Antiquities; Grammar. Dr. Lotz, Judges; Assyriology as auxiliary Theological Science; Assyrian. Prof. Fleischer, Arabic (Koran and Hamâsa). Prof. Krehl, Syriac, Arabic, Ethiopic (Roediger's, Arnold's, and Dillmann's chrestomathies respectively). Prof. Frdr. Delitzsch absent. Also there will be lectures on the Geography of Babylonia, Arabia, &c.

At the University of Berlin:

Prof. Dillmann, Biblical Theology of the Old Testament; Job. Prof. Kleinert, Psalms. Prof. Strack, Old Testament Introduction; Genesis; Kimchi's Hebrew Grammar. Prof. Schrader, Assyrian-Babylonian History; Selected Assyrian Inscriptions; Sumerian-Akkadian; Ethiopic. Prof. Sachau, Arabic (Mo'-allakât; Legends of the Koran); Syriac (Kalila and Dimna). Prof. Dieterici, Arabic (Arabic Poets; Thier and Mensch); Prof. Barth, Aramaic chaps. of Daniel and Ezra; the Syriac Apocrypha, and Syriac Syntax. Dr. Jahn, Arabic Grammar comparatively considered; Arabic exercises. Prof. Mueller, Geography and Ethnography of Asia. Prof. Bastian, General Ethnology.

The most important Old Testament and Semitic scholars in other German Universities are as follows, the order being determined by the relative number of theological students in the universities mentioned:

Halle; Schlottmann, Riehm, Wellhausen. Tuebingen; Kautsch, editor of Gesenius' Grammar. Breslau; Praetorius, best known for his Himyaritic studies. Goettingen; Bertheau, de Lagarde, Haupt. Dorpat (Russia); Volck and Muehlau, editors of *Gesenius' Woerterbuch*. Munich; Hommel, Assyriologist and Arabist, and Pezold, Assyriologist. Marburg; Count Baudissin, best known for studies in comparative religion. Strassburg; Reuss, Kayser, both of the Wellhausen school, Nowack, Noeldeke, one of the greatest of Semitic scholars, Erting, known for his work on inscriptions. Basel (Switzerland); Smend, commentator on Ezekiel. Rustock; Philippi. Giessen; Stade. Heidelberg; Merx, commentator on Joel, Weil, Arabist. Graz (Austria); Floigl, eccentric theories of Biblical chronology.

Digitized by Google

GENERAL NOTES.

The Relationship of Christianity to Judaism. — Christianity, in fact, so far from being the result or synthesis of all previous religions, or of many previous religions, was in immediate and intimate historical connection with only two religious developments of thought — one Semitic and the other Aryan — the Hebrew and the Hellenistic, the Jewish and the Grecian. Its primary and fundamental relationship was with the former. It assumed the religion of Israel as its basis. It professed to be the fulfillment of the law and the prophets, to have done away with whatever was imperfect in them, to have retained whatever they included of permanent value, and to be the full corn in the ear of every seed of truth sown, and of every blade of promise developed in them. The more thoroughly we investigate this claim the more we shall become impressed with its justice. There is not a prominent doctrine of the Bible of which such propositions as these may not be laid down,—namely, that it was evolved from simple facts or statements of a rudimentary or germinal kind; that the course of its development was gradual, closely associated with the history of events, and through a succession of stages, in each of which the doctrine was extended and enriched; that this course was throughout one of progress, constantly unfolding into greater clearness and comprehensiveness; that the evolution was imperfect before the New Testament era; and that the New Testament fulfillment actually gave to the doctrine developed the self-consistency of completeness, so that it thereafter only required to be apprehended and applied. These affirmations may almost be regarded as laws of the important science of Biblical theology, because they hold true of all Biblical doctrines. Judaism and Christianity are connected by all the truths of both, and by all the threads or strands of the history of these truths. Judaism brought nothing to maturity; but the whole religion of Israel was a prophecy of Christianity. This can only be fully established and exhibited by the entire science of Biblical theology. But the most cursory survey of the authoritative records of the Jewish and Christian religions is sufficient to show us that the connection of Judaism and Christianity was very peculiar and very wonderful.

The latest portions of the Old Testament appeared generations before the birth of Christ,—its earliest portions belong to an unknown antiquity,—its intervening portions were written at intervals, through many centuries, by a multitude of authors, of every condition in life from prince to peasant, in every form of composition, and on a vast variety of subjects; yet the collective result is a system of marvellous unity, self-consistency, and comprehensiveness. It is at the same time a system which is not self-centred and self-contained, but one of which all the parts contribute, each in its place, to raise, sustain, and guide faith in the coming of a mysterious and mighty Saviour,—a perfect prophet, perfect priest, and perfect king, such as Christ alone of all men can be supposed to have been. This broad general fact—this vast and strange correlation or correspondence—cannot be in the least affected by any questions of "the higher criticism" as to the authorship, time of origination, and mode of composition, of the various

Digitized by Google

books of the Old Testament: by the questions, for example, which have been raised as to whether Moses wrote the Pentateuch; whether its first book has been made up of a number of older documents; whether its legislation consists of various deposits or strata; whether the book of Deuteronomy is the work of Jeremiah; whether there was an earlier or a later Isaiah; whether the book of Zechariah is the work of several writers; whether Daniel was composed by the prophet whose name it bears or by a later author. Answer all these questions in the way which the boldest and most rationalistic criticism of Germany or Holland ventures to suggest,—accept on every properly critical question the conclusion of the most advanced critical schools, —and what will follow? Merely this, that those who do so will have, in various respects, to alter their views as to the manner and method in which the ideal of the Messiah's person, work, and kingdom was, point by point, line by line, evolved and elaborated. There will not, however, be a single Messianic word or sentence, not a single Messianic line or feature, the fewer in the Old Testament Scriptures. The whole religion of Israel will just as much as before be pervaded by a Messianic ideal; and that Messianic ideal, however differently it may be supposed to have been developed, will be absolutely the same as before,—an ideal which can only be pretended to have been realized in Christ, and which may reasonably be maintained to have been completely fulfilled, and far more fulfilled in Him.

Such is the connection between Judaism and Christianity. It is a relationship which is not only remarkable, but unique. Comparative theology cannot show a second instance of it in the religious history of humanity. Brahmanism was, indeed, a development of the Vedic religion; but no person has ever regarded it as a fulfillment of the Vedic religion. Buddhism was an offshoot of Brahmanism; but instead of being the completion of Brahmanism, it was an essentially antagonistic religion. The religion of Israel and the Christian religion are the only two faiths in the world which have been historically related as prophecy to fulfillment, hope to substance.—*Robert Flint in "The Faiths of the World."*

PREPOSITIONS OF THE VERBS MEANING TO BELIEVE OR TRUST.

BY PROF. F. B. DENIO,

Congregational Theological Seminary, Bangor, Me.

The various prepositions used after the Hebrew verbs signifying *to trust* arouse inquiry regarding their influence on the verbs and prepositions of the Greek Testament. Were the non-classical uses of πιστεύειν and εἰς or ἐπί communicated through the Septuagint from the Hebrew Bible? An investigation developed the following facts:

There are four verbs which are the important Hebrew verbs translated *believe, trust* or *rely*: these are נִשְׁעַן, הֶאֱמִין, חָסָה and בָּטַח.

נִשְׁעַן literally means *to lean*. From this rises the tropical meaning *to rely*. This verb is used in the tropical sense fourteen times with a preposition. In twelve instances, the preposition is עַל and therefore corresponds to the literal meaning of

Digitized by Google

the verb; once it is אֶל and once, בְּ. These prepositions are all translated by ἐπί, which is followed either by the Dat. or Acc. cases, apparently with indifference as to which case is used. None of these instances are in the Pentateuch. The object of the preposition is impersonal four times. The remaining objects are of course personal, seven out of the ten times the object is God. The verb is more often translated by πεποιθέναι, and never by πιστεύειν.

חָסָה means *to seek refuge*, hence its almost invariable translation *trust*. It is used thirty-six times, and is followed once by תַּחַת and elsewhere invariably by בְּ. תַּחַת is translated by ὑπό. בְּ is thus translated twice, by ἀπό once, by διά once, by ἐν thrice and by ἐπί twenty-four times. Elsewhere the Greek verb is not followed by a preposition. If one were to say that the Sept. translators did their work independently of the meaning of the Hebrew prepositions, these facts would make it difficult to disprove his statement. חָסָה is translated by πεποιθέναι ten times and by ἐλπίζειν twenty times, never by πιστεύειν. Nineteen of the twenty cases in which ἐλπίζειν is used, occur in the Psalms. In fact, ἐλπίζειν is a favorite verb of the Sept. translator of the Psalms.

בָּטַח is used nearly always in the Qăl. There are but five exceptions, and these are Hŷph'îl verbs. It is used 102 times with a preposition. In twelve passages the preposition is אֶל, in sixty-nine it is בְּ, and in twenty-one עַל. The lexicographers disagree about the original meaning of בָּטַח, but they concur in giving the tropical meaning as *to trust*. It may be by *casting cares* upon one (Ges., *Thesaurus*), or *adhering* to one (Fuerst, *Concordance*) or *hanging cares* upon one (Fuerst. *Lexicon*), or *being secure* in a person (Ges., *Woerterbuch*, Ed. VIII.). In fifty out of the 102 passages mentioned above, בָּטַח is translated by πεποιθέναι, and in forty-three by ἐλπίζειν. בָּטַח is used only once in the Pentateuch. This is the case with חָסָה. It is found in the Psalms forty-four times, in Jeremiah sixteen, in Isaiah fifteen, in Proverbs seven, in 2 Kings seven, and in no other book is it found more than twice. When it is followed by אֶל, God is generally the object, which is the case when בָּטַח בְּ occurs in the Psalms. When עַל is used, the object is commonly impersonal, as is the case when בָּטַח בְּ is outside of the Psalms. In the Psalms בָּטַח is more often translated by ἐλπίζειν. It is elsewhere commonly translated by πεποιθέναι, never by πιστεύειν. אֶל and עַל are always translated by ἐπί, and בְּ is so translated fifty-six out of the sixty-nine times it is used. In these instances, ἐπί is followed by the dative a few more times than it is followed by the accusative. The results obtained by the examination of these three verbs, are not such as we started out to obtain. One thing we may be sure of, we have found the origin of the non-classical uses of ἐλπίζειν, πεποιθέναι, and of ἐπί after these verbs.

If we may trust Trommius' Concordance of the Sept., πιστεύειν is used once to translate שָׁמַע, in Jer. xxv., 8, and elsewhere it is used only as the translation of הֶאֱמִין. This verb means *to regard as firm, or to hold fast upon*, hence *to believe* or *trust*. It may be followed by לְ with the person or thing which is believed: thus

Digitized by Google

הֶאֱמִין לְ means *credidit* with the dative. הֶאֱמִין may also be followed by בְּ with the person or thing upon which one holds fast in faith or trust. הֶאֱמִין בֵּאלֹהִים means *fidem habuit Deo*, he had faith in God. Both constructions are followed by God as the object. These constructions are found thirty-six times. No other preposition is used. לְ is used fourteen times, and the expression is always translated by πιστεύειν with the dative. בְּ is used twenty-two times, and this expression is also translated by πιστεύειν (simple or compounded) and the dative. The Greek construction is perfectly classical thus far. הֶאֱמִין בְּ is translated seven times by πιστεύειν (simple or compounded) ἐν. This is non-classical and is apparently the original of the same construction in Mark I., 15. Πιστεύω is never followed by εἰς in the Sept., unless in a variant; and from the examination given none have appeared. In some texts εἰς follows ἐλπίζειν in 2 Kings, XVIII., 24. The writer has failed to find any light in the Sept. as to the origin of the New Testament use of πιστεύειν εἰς or ἐπί. It may be added that Wahl's Clavis of the Apocrypha adds nothing new from that quarter. It is believed that these facts are of value to the student of the New Testament, and should be noted in connection with the discussion of ἐλπίζειν, πείθειν and πιστεύειν in Cremer's Biblico-Theological Lexicon of the New Testament.

EDITORIAL NOTES.

Criticism and the Canon.—Has Biblical Science the right to re-examine the historic foundations of Christianity and re-test the Canon of Scripture? Without a doubt. But in this process of re-examining and re-testing, has it also the right to reject entirely the traditional testimony of the Church to the Sacred Books? To *this* question the arrogant spirit of the extreme modern Criticism gives an affirmative answer. Happily there are those who deny this right. *Van Oosterzee* says, "As concerns the Canon of the *Old* Testament Scriptures, the Christian Church received from the Jews, *yet not without critical investigation.* Melito of Sardis and Origen made accurate investigations amongst the Palestinian Jews as to what writings belonged to the Canon, although, along with these, a certain value was attached to the Apocrypha of the Old Testament. To the question (then raised) whether it was wise, generally speaking, *to rely on the Jewish Tradition, an affirmative answer seemed justified*, for this Tradition itself was the fruit of a critical examination made at the time of the close of the Old Testament Canon, and assuredly not without earnestness and conscientiousness. As to particular details, the accuracy of this critical judgment of antiquity is, perhaps, not to be defended against every possible objection. But well may it, with grateful appreciation of the help of a thorough Isagogics, regard the Scriptures of the Old Testament, as a whole, as authentic sources of our knowledge of *Divine Revelation given by Moses and Prophets.* The position which Christian Theologians, in the spirit of the Reformation have, therefore, to occupy in relation to the tradition which gave to the Church its Canon, is already defined, in principle, by what has been said. It is not that of *blind dogmatism* which, at once,

Digitized by Google

begins to submit, unreservedly, to the authority of tradition; and just as little is it that *lofty criticism* which attaches to the utterances of tradition no essential importance, but that of a truly independent, impartial, and patiently conducted, investigation." To the same purpose are the profound observations of *Martensen*: "As Holy Scripture is the Canon for the *Church* only, it is manifest that a necessary reciprocity must continually subsist between it and ecclesiastical tradition. By the transmission of the Church, Scripture has been handed down to us, and the Church it was that collected the Books of the Canon, as they are in living use, at the present day. We cannot, indeed, look upon our traditional Canon as a work of inspiration, yet we cannot but recognize the fact that the ancient Church had a special call to this work, and that this collection of books,—which has obtained unanimous recognition in the most contrasted quarters in the Church, and thus has received ecumenical ratification, has been determined under the guidance of the Spirit who was to lead the Church, according to her Lord's promise, into all truth. To deny that the early Church performed this task, is to deny that the Scriptures, given by God, have the power to claim for themselves admission and recognition in the Church."

What is worthy of note is, that, notwithstanding doubts expressed here and there, by a few individuals, the uniform result of all critical sifting of the Canon leaves it practically untouched. It was the result of the Jewish search, the result of the early Christian search, by men who knew the use of language, the result of the Reformation search, the "*Quinque libri Mosis*" being a part of the Word of God, and the result of the Westminster search, as is shown by the writings of their divines. Whatever liberty is accorded to the later criticism, it does not yet appear that this foundation of the past, laid by such giant intellects, ceaseless toil, and careful investigation can be essentially affected. While asserting, therefore, the right of Biblical Science to a free, untrammeled and reverential criticism of the historic grounds of the Canon, we may approve the remarks cited above. There is an inseparable relation between the Canon and a true tradition. It will not do in determining the Canonicity of a given book to employ a single rule; viz., the Testimony of the Spirit and subjective application of saving truth, nor to rest solely upon tradition. Does the book claim for itself authority? Is the claim well supported by the composition itself? Has the book generally been so regarded? Has it the sanction of Christ or of one of the New Testament writers? All these questions must be answered. Criticism which has to do chiefly with the second, has no right to announce as infallible, a decision which has been reached without an impartial consideration of all sides of the question.

The order, Prophets, Law, Psalms; instead of Law, Psalms, Prophets.—There are those who would have us believe that the traditional arrangement of the literature and history of the Old Testament must be entirely changed; not modified merely, but wholly reconstructed. Supposing the Pentateuch to bave been written by Moses, they are perplexed to find his legislation "followed by a period of about five centuries of comparative barbarism, during which a highly organized nation has fallen into a loose federation of clans, an elaborate ritual with a jealously exclusive official clergy has been superseded by a crude and uncouth cultus presided

Digitized by Google

over by an irregular and personal priesthood, and the trained strength of a disciplined army coextensive with a victorious nation has disappeared, leaving the oppressed Israelites dependent upon flashes of individual and undisciplined valor for even temporary relief from their sufferings." But their perplexity rests not at this point. It is equally difficult for them to comprehend the sudden change from the "wild and barbaric virtues and vices of the period of the judges to the marvelous spiritual depth and maturity of the Psalms," it being impossible, as they view the matter, for the hero "who stood with one foot in the period of Gideon and Jephthah (to say nothing of his own doings and beliefs) to have composed those portions of the Old Testament which stand nearer than any other to the feelings and aspirations of Christianity." And then, after two or three centuries, during which not even the "faintest after-vibrations of David's harp are to be heard, they are startled by the apparition of the prophets—true sons of the earth, in the freshness and verve of their appeal, speaking like men whom a sudden sense of what should be has startled and horrified by its own contrast with what is, and who turn in all the passion of new-born conviction to force the truth upon a heedless or astonished world." Nor, finally, are they willing that Israel should be without a history during the five hundred years from Malachi to Christ. To be relieved of these difficulties a new scheme is suggested. Instead of "Law, Psalms, Prophets," they propose "Prophets, Law, Psalms." According to this reconstruction the arrangement of Hebrew literature will be briefly as follows:

1. *The Prophetic Narrators*, by whom were written those portions of Genesis, Exodus, Numbers, and Joshua, which may be described as most graphic, pathetic and picturesque; e. g., Gen. II. 5—IV. 26; VI. 1-8, etc; the legislation of these Narrators is to be found in Ex. XXI.—XXIII. 19, known as the *Book of the Covenant;* about the end of the.....*9th cent.*
2. *Amos, Hosea, Micah, Isaiah* (I.-XXXIX.).....*8th cent.*
3. *Deuteronomist*, in whose writings is to be found a marked advance upon the legislation of the Narrators. This includes among other fragments, Gen. XV., XXVI. 2-5; Exodus XIII., 3-16 XX. 2-17; all of Deut. except a part of chaps. XXII. and XXXIV., and some portions of Joshua. This code was introduced by King Josiah in the revival which followed the idolatrous reign of Manasseh and Ammon.....*7th cent.*
4. *Jeremiah, Ezekiel, Second Isaiah* (XL.-LXVI.).....*6th cent.*
5. *Book of Origins, or Priestly Code*, partly narrative, chiefly legislative, marked by two characteristics, love of system, and devotion to ceremonial observances. This includes, together with large portions of Gen., Ex., Numbers and Deut., all of *Leviticus*..*5th cent.*
6. *Psalms;* a few perhaps go back to the 7th, but the most of them must be assigned to the.....*5th-2d cent.*

And now we may well ask upon what ground this reconstruction is based. The answer is, *internal evidence.* There is no external evidence *for* it, while it may be said emphatically that there is external evidence *against* it. This point is touched by Dr. Peters in the "Notes from Abroad" of the present number. He says truly that "internal criticism is proverbially unreliable when without all external corroboration." Two important items, therefore, viz., the Septuagint and the Samaritan Pentateuch militate against any theory assigning so late a date to the Pentateuch, and to some of the Psalms. Another serious question is found in the attitude of the New Testament writers. We cannot deny that the traditional view is attended with difficulties which in some cases seem inexplicable; but we believe that this proposed reconstruction involves far greater difficulties. If, however, we were prepared to rule out the supernatural, to deny the existence of

Digitized by Google

prophecy, to count as of no weight the words of the Savior, there is so much in this theory of the plausible, that we might be tempted to adopt it.

What Kind of a Knowledge of Hebrew does a Christian Minister need?—That some knowledge of Hebrew is needed by a Christian minister and, indeed, by every Christian minister, is taken for granted. The question is, how much and of what kind? It is not the need of a philologist, or of a linguist, or of a specialist in any part of this great field, to which we call attention, but the need of the busy, care-bearing, overburdened pastor. His great work is that of *teaching, interpretation*. That which he interprets is written in languages other than his own,—two-thirds of it in Hebrew. He cannot teach what he does not know. He cannot *know*, in any true sense of that word, the contents of the Scriptures of the Old Testament without a knowledge of the language in which those Scriptures were written. The day is past when any correct or legitimate study of the Old Testament can be made without the Hebrew grammar, the Hebrew lexicon, and the aid furnished by ancient history. The employment of these aids is the employment of the so-called *historico-grammatical* method, and so long as any other method of study or interpretation is used, the true meaning of the text will remain hidden. In this connection it is remarked by Dr. Curtiss, in *Current Discussions in Theology* (just published): "There was a time when, under the stress of some great controversy it was sufficient for a minister to wipe the dust from his long-neglected Hebrew Bible, and with much labor assure himself from the 'original' that the meaning which he had been taught to associate with the verse was the correct one. Such casual study of the text is almost worse than useless, because it fosters the belief that one has reached the true sense of the passage. The knowledge of Hebrew which our ministers require is something more than the senseless and painful enunciation of words which convey no meaning to the eye, and the ability, with the help of good King James, to ride over the vasty deep. A knowledge by which one is repelled, and which is forgotten as soon as possible, is not a knowledge worth having." But now, to be brief, what knowledge *is* needed? *First*, an accurate knowledge of the fundamental principles of the grammar, and this means, simply, the ability (1) to recognize the position of each word as it occurs in the text, (2) to analyze it into the different elements of which it is compounded, and (3) to give in English its exact equivalent. *Second*, a thoroughly mastered vocabulary of 800 or 1000 of the most frequently recurring words in the language. *Third*, a living acquaintance with the most common constructions and idioms of the language.

This amount and kind of knowledge, as all, we think, will confess, *is needed*. But is this sufficient? Shall a man stop when he has gone thus far? Yes; if his conscience will permit him to do so. No man, however, who is in any sense a student, or who in any sense realizes the work to which he is called, will be satisfied with this. And in the case of men who are not thus satisfied, time for the deeper and broader study *will find itself*. In our opinion, therefore, every minister needs that knowledge of Hebrew, having which he will be able to carry on Old Testament study by the only true method, the historico-grammatical, and that too, without the feeling that the work is a *drudgery*. More than this may be desired; this, at least, is needed.

Digitized by Google

BOOK NOTICES.

[*All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.*]

THE YALKUT ON ZECHARIAH.*

A compilation from the Talmud and Midrash, in illustration of the Bible, called "Yalkut Shim'oni" was made in the eleventh century. Part I., taking up about two-thirds of the book, was devoted to the Pentateuch; Part II. included the remainder of the Old Testament. The word Yalkut means *bag, purse*. Of this Yalkut twelve editions have been printed, the last in 1876—7. As an illustration of the matter contained in the book the following on Zech. XI. 8 is given:

And I cut off the three shepherds in one month.

Did they then actually die in one month? For did not Miriam die in Nisan, and Aaron in Av, and Moses in Adar? But the fact is the good gifts, which had been given to Israel by their means, ceased in one month.

R. Yose, son of R. Yehudah, said, Three good Guides were given to Israel and three good gifts were given by their means:

These are they:—The Manna, the Well, and the Pillar of Cloud.

The Well—for the merit of Miriam;

The Pillar of Cloud—for the merit of Aaron;

And the Manna—for the merit of Moses.

Miriam died:—then the Well departed; as it is said, "*And Miriam died there*" (Num. XX., 1), and it is written (immediately) afterwards, "*And there was no water for the Congregation*" (Num. XX., 2). But it came back again through the merit of Moses and Aaron.

Aaron died:—then the Pillar of Cloud departed. As it is said, "*And all the Congregation saw that Aaron had expired*" (Num. XX., 29). R. Abbuhu said, Do not interpret וַיִּרְאוּ, "*and they saw*" but וַיִּרְאוּ, "*and they feared.*" But both of them (i. e. the Well and the Pillar of Cloud) came back through the merit of Moses.

Moses died:—(then) all three departed; and thus we may interpret that Scripture which says, "*And I cut off the three Shepherds in one month.*"

In the Time to come they will all three come back, as it is said:—

"*They shall not hunger*" (Is. xlix., 10).—This means the Manna.

"*And they shall not thirst*" (Is. xlix., 10).—This means the Well.

"*Neither shall the glare nor the sun smite them*" (Is. xlix., 10).—This means the Pillar of Cloud.

"*But by fountains of waters He shall lead them*" (Is. xlix., 10). It is not said "*a fountain*" but "*fountains.*"

In the Time to Come there will go forth for Israel twelve fountains corresponding to the twelve Tribes.

Two interesting appendices are added, the first of which is on *Messiah Ben Joseph*. Here the writer endeavors to show that the Jewish belief in a Messiah Ben Joseph is not of late date, as is assumed by most scholars, but has its germ even in the Book of Genesis, and that it "runs through the whole Jewish history, disappearing at times, but always breaking out again with increased vividness." The second appendix treats of a remarkable tradition which existed in very early

* Translated with Notes and Appendices by EDWARD G. KING, B. D., Hebrew Lecturer at Sidney Sussex College and Vicar of Madingley. London: G. Bell & Sons. 8vo, pp. 122.

Digitized by Google

times respecting the *exaltation* and *enlargement* of Jerusalem. There is not a doubt that much light is to be shed upon the Old Testament, and particularly upon the New, by such investigations as the one before us. Work in this line has but commenced. There is no field from which greater treasures may be obtained, than from that of the old Jewish writings. Nor has any field been more neglected.

THE TYPES OF GENESIS.*

This book belongs to the same class as C. H. M's Notes. It is, however, far worse. According to this author, "Genesis reveals to us all that can spring out of Adam and his sons. Here we may read how Adam behaved, and what races and peoples sprang out of him. In spirit we may learn how old Adam behaves, what the old man is in each of us, and all the immense variety which can grow out of him." The writer adopts in every case a triple interpretation. Besides the literal, of which it would seem that little is made, there are the inward or moral, the outward or allegoric, and the dispensational or anagogic senses. It is needless to urge that such methods make the Bible a riddle, render it impossible to assign any certain meaning to any certain passage, and destroy absolutely its worth and usefulness. The mysteries which are supposed by such interpreters to be found in numbers, names of persons and places, etc., are many; they are not more strange, however, than the fact, sad as it may be, that there are, in these days, those who can write, and those who will believe such absurdities as are contained on every page of this volume.

OUTLINES OF ANCIENT HISTORY.†

The author of this manual is correct in saying that manuals of history are too often mere crowded inventories of events, and so not only fail of awakening an intelligent interest in what should be the most engaging of studies, but repel and dishearten the student. In no department of study is it so difficult to find a good text-book, as in the department of history. It is also true that first-rate teachers in this department are as rare as first-rate text-books. This book has three features which deserve mention: (1) The fact that so much of the space, at the command of the author, has been given to the account of the arts, sciences, literature and religion of the various nations. Is it not true that "the character and work of a Moses, a Solon, or a Lycurgus have been far more potent elements in the formation of the complex product we call civilization, and therefore more worthy of a place in our thoughts as students of a growing humanity, than the petty wars and intrigues of kings and emperors, whose only claim upon our atten-

* The Types of Genesis, briefly considered, as revealing the development of Human Nature, by Andrew Jukes. Fourth edition. New York: Thomas Whittaker. 8vo, pp. 421. Price $2.00.

† Outlines of Ancient History, from the earliest times to the fall of the Western Roman Empire, A. D. 476, embracing the Egyptians, Chaldæans, Assyrians, Babylonians, Hebrews, Phœnicians, Medes, Persians, Greeks and Romans; designed for private reading and as a manual of instruction, by P. V. N. Myers, A. M., President of Farmer's College, Ohio. New York: Harper and Brothers. 8vo, pp. 480. Price $1,75.

Digitized by Google

tion is that the accidents of history have made them titled personages?" (2) The fact that in the arrangement of matter the ethnographical has been allowed to exert a greater influence than the chronological method. It is only in this way that one can get clear and succinct ideas of history. (3) The division of the text into paragraphs, under each of which is placed as much matter as the scope of the book allows to be given. The wisdom of omitting all foot-notes and references to larger works may well be questioned. Of 471 pp., 12 are given to a general introduction, 31 to Egypt, 11 to Chaldæa, 17 to Assyria, 12 to Babylonia, 13 to the Hebrew Nation, 7 to the Phœnicians, 17 to the Persians, 112 to Greece, 232 to Rome. That part of Ancient History in which *we* are most interested, is, as shown above, treated very briefly. If it is true, as the author himself says, that "of all the elements of the rich legacy bequeathed to the modern by the ancient world, by far the most important, in their influence upon the course of events, were those transmitted to us through the ancient Hebrews"—why should not more space have been employed in the narration of these elements? The fact is that in historical manuals, and in historical study too little space and time are given to the consideration of the history of the Chosen People.

LECTURES ON HAGGAI AND ZECHARIAH.*

It is strange that ministers do not more often undertake the work of exposition. Expository preaching should certainly come in for a fair share of attention. The example of the worthy divine, who prepared these lectures solely for his people, and with no thought of their publication, might well be imitated. The writer gives evidence of having been a careful and conscientious student, but the lectures are especially valuable for the rich practical suggestions in which they abound. In the main the exegesis is good, careful study having been bestowed upon that part of the work which must always serve as the basis for the rest. In the interpretation of symbols he is careful. Had the author himself prepared his work for the printer, he would doubtless have modified some portions of it. We cannot understand why the book should have been printed on such miserable paper. The additional expense of a few dollars would have made the volume much more attractive.

SCIENCE OF THE DAY AND GENESIS.†

This treatise claims to consider all points of contrast between science and the Bible history of creation. That scientists are for the most part skeptics, the author denies. Scientific leaders are Bible believers. The trouble is that in the majority of cases men who do not understand science interpret the Bible, while

* Expository and Practical Lectures on Haggai and Zechariah, by Rev. John Van Eaton, D. D., late pastor of the United Presbyterian Congregation of New York, N. Y. Edited by Rev. W. J. Robinson, D. D. Pittsburgh: United Presbyterian Board of Publication. 12mo, pp. 366. Price $1.00.

† Science of the Day and Genesis, by E. Nisbet, D. D. New York: W. B. Smith & Co., 27 Bond street. 12mo, pp. 149. Price $1.00.

Digitized by Google

students of science are either ignorant of, or hostile to the Bible. In thirteen chapters there are discussed (1) Whence the Earth? (2) The Aim of the Bible, (3) The Antiquity of the Bible, (4) "Day" in Genesis I., (5) The Creation of the Sun, Moon, Stars, (6) Death among animals, (7) Darwinism, (8)—(11) Antiquity of Man, (12) Unity of Origin of the Human Species, (13) Final destiny of the Earth.

The style is brisk, clear, perhaps over-confident. The matter is to a large extent quotation, but quotation from authorities, and well-arranged.

SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.

FOREIGN LITERATURE.

ENOCH, Book of; tr. from an Ethiopic MS. in the Bodleian Library by the late Richard Lawrence, Archbishop of Cashel; the text now corrected by his latest notes; with an introd. by the author of "Evolution of Christianity." London: *Kegan Paul & Co.* 8vo, 240 pp. ..... 5s.

BERGEL, J., Mythologie der alten Hebraeer. II. Leipzig: *Friedrich.* gr. 8, VIII., 80 S. ..... M. 1.50

BERGMANN, F., Eine Kette von Liedern (bisher das Hohelied Salomo's betitelt) u. der Greis Salomo (bisher der Prediger Salomo benannt), aus dem Urtext uebersetzt u. erklaert. Strassburg: *Treuttel und Wuertz.* 8vo, VIII., 111 S. ..... M. 3.50

DELITZSCH, FRANZ, Kritische studien over de vijf bocken van Mozes. Uit het Hoogduitsch vertaald door F. W. Stutterheim. Culemborg: *Blom en Olivierse.* 8vo, XII.; 162 pp. ..... f. 1.50

GRAETZ, H., Kritischer Commentar zu den Psalmen, nebst Text u. Uebersetzung. 2. Bd. Breslau: *Schottlaender.* VII., 385–701 S. ..... M. 10.—; geb. 11.50

KRUMMEL, L., Die Religion der Alten Aegypter. Sammlung v. Vortraegen, hrsg. v. W. Frommel u. F. Pfaff. 9. Bd. 6 Hft. Heidelberg: *C. Winter.* 8vo, 29 S. ..... M.—.60

LOTZ, W., Quaestiones de historia sabbati. Leipzig: *Hinrichs.* gr. 8, IV., 108 S. ..... M. 6.—

PRESSEL, W., Geschichte u. Geographie der Urzeit von der Erschaffung der Welt bis auf Mose. Noerdlingen: *Beck.* 8vo, VI., 338 S. ..... M. 3.50

WUENSCHE, A., Die Raethselweisheit bei den Hebraeern, mit Hinblick auf andere alte Voelker dargestellt. Leipzig: *O. Schulze.* gr. 8, 65 S. ..... M. 1.50

AMERICAN LITERATURE.

PETERS, REV. G. N. H., The Theocratic Kingdom. New York: *Funk and Wagnalls.* 3 vols., 8vo, 700 pp., each $3.00

OEHLER, Old Testament Theology. By Geo. E. Day, D. D. New York: *Funk and Wagnalls.* 8vo, 534 pp. $2.50

WISE, DR. I. M., Moses, the Man and Statesman. Cincinnati: *Bloch & Co.* 8vo, paper, 28 pp. ..... $ .25

Digitized by Google

THAYER, ANDREW W., The Hebrews and the Red Sea. Andover: *W. F. Draper.* 16mo, 140 pp.....$ .80

WASHBURN, W. W., A. M., The Gospel according to Moses; or, Import of Jewish Sacrifices. New York: *Walden and Stowe.* 16mo, 90 pp.....$ .50

NEWTON, HEBER, D. D., Right and Wrong Uses of the Bible. New York: *R. Worthington.* 12mo, 300 pp.....$ .75

GREEN, W. H., D. D., A Grammar of the Hebrew language. New revised Ed. New York: *John Wiley and Sons.* 8vo.....$2.50

RECENT ARTICLES.

REID, RICHARD, Land Tenure in Bible Times. I. Patriarchal. *The Catholic Presbyterian*, Apr. 1883, pp. 260–'71.

STEBBINS, REV. R. P., The Hebrew Prophets. *The Unitarian Review*, Apr. 1883, pp. 289–300.

LANSING, REV. GULIAN, D. D., Quotations of the Pentateuch. *The Evangelical Repository*, Apr. 1883, pp. 328–'42.

CARPENTER, PROF. J. ESTLIN, The Book of Deuteronomy. *The Modern Review*, Apr. 1883, pp. 252–'81.

BISSELL, PROF. EDWIN C., The Proposed Reconstruction of the Pentateuch. II. *The Bibliotheca Sacra*, Apr. 1883, pp. 225–'45.

GINSBURG, REV. C. D., LL. D., The Sanhedrin in the Time of the Apostles. *The Sunday School Times*, Mar. 31, Apr. 7, 1883, pp. 195, 211.

HIGHER CRITICISM, The, VI. *The Presbyterian Banner*, Mar. 21, p. 4.

DORMAN, REV. L. M., The Bible and the Koran. *The Sunday School Times*, Apr. 14, 1883, p. 228.

SCHODDE, G. H., PH.D., Ezra's Relation to the Law. *The Independent*, Apr. 5, 1883, p. 424.

RAMESES II. *The Independent*, Apr. 5, 1883, pp. 432, 433.

METZ, Ueber die angebliche Abstammung der Kaffern u. Fellatah's von den Juden. *Jued. Lit.-Blatt*, XII., 10, 11, S. 39, 40, 41, 42.

KAUTSCH, E., Nachtraegliches zur Siloahinschrift. *Ztschr. d. Deutschen Palaestina-Vereins* V., 3, 1883, S. 205–'18.

GUTHE, H., Ausgrabungen bei Jerusalem. *Ztschr. d. Deutschen Palaestina-Vereins* T., 3, 1883, S. 161–204.

KESSLER, Propheten u. Koenigsthum im Alten Testament. *Ev. Kirch. Ztg.* 1883, 3, Sp. 49–58; 4, Sp. 73–83.

GRIMM, W., Luther's Uebersetzung der alttestamentlichen Apokryphen. *Stud. u. Krit*, 1883, 2, S. 375–400.

VUELLEUMIER, H., La critique du Pentateuque dans sa phase actuelle. *Revue de theol. et de philos.*, Jan. 1883, pp. 67–87.

CHAPINS, P., De l'autorite de l'Ecriture. *Revue de theol. et de philos.*, Nov. 1882, p. 525–542.

LEWIS, TAYLER, LL. D., A Glimpse of Old Testament Eschatology. *The Methodist Quarterly Review*, Mar. 1883, pp. 231–'44.

FRADENBURG, J. N., PH. D., The Religion of Babylonia and Assyria. II. *The Methodist Quarterly Review*, Mar. 1883, pp. 279–301.

Digitized by Google

REVIEWS.

SAADIAH, Commentary on Ezra and Nehemiah. By E. Nestle: *Lit. Centralblt*, 13.

SCHOLZ, A., Commentar zum Buche des Propheten Hoseas. By E. K.: *Theol. Litblt.*, 11.

SCHRADER, E., Die Keilinschriften u. das alte Testament. By F. Hommel: *Lit. Centralblt*, 11.

ELLICOTT, C. J., An Old Testament Commentary for English Readers. I. By T. K. Cheyne: *The Academy*, Jan. 27, 1883.

DEANE, J. W., The Book of Wisdom. By M. Vernes: *Revue critique*, 9.

REUSS, E., Die Geschichte der Heiligen Schriften Alten Testaments. By M. Vernes: *Revue critique*, 4.

STADE, B., Zeitschrift fuer Alttestamentliche Wissenschaft. By R. Smend: *Stud. u. Krit.*, 2, 1883.

LUNCZ, A. M., Jerusalem. By H. L. Strack: *Theol. Litblt.*, 8.

LENORMANT, FRANCOIS, The Beginnings of History. By R. M.: *The Modern Review*, Apr. 1883, pp. 404–'7; and *The Baptist Quarterly Review*, Apr. 1883, pp. 244–56.

BOUTON, J. W., Bible Myths and their Parallels in other Religions. By T. R. Slicer: *The Unitarian Review*, Apr. 1883, pp. 377–'9.

EBERS u. GUTHE, Palaestina in Bild u. Wort. By E. Schuerer: *Theol. Litztg.*, 1883, 7. Sp. 146. 147.

ROOS, PROF. FR., Ueber die richtigen Grundsaetze fuer die biblische Kritik. By E. Schuerer: *Theol. Litztg.*, 1883. 7, Sp. 147, 148.

FILLION, C., Atlas archeologique de la Bible. By H. Lesetre: *Bulletin critique*, 6.

KAULEN, F., Assyrien u. Babylonien. By Schrader: *Deutsche Litztg*, 17 Maerz. 1883.

KOENIG, F. E., Offenbarungsbegriff des Alten Testaments. By A. L.: *Beweis des Glaubens*, Maerz, 1883, and *Theol. Litblt.*, 9.

LEDRAIN, E., Histoire d'Israel. By J. Halevy: *Revue critique*, 11.

Digitized by Google

THE HEBREW STUDENT.

VOL. II. JUNE, 1883. NO. 10.

THE GREATER BOOK OF THE COVENANT.

BY PROF. C. A. BRIGGS, D. D.

Union Theological Seminary, New York.

The book written by Moses and called the book of the Covenant (סֵפֶר הַבְּרִית), Ex. XXIV., 4–7, because the great Covenant at Sinai was made upon the basis of it (XXIV., 8), is also called the greater book of the Covenant in order to distinguish it from the little book of the Covenant, Ex. XXXIV., 27 (see HEBREW STUDENT for May). This book contained all the דברים and משפטים which had just been given to Moses in the mount (XXIV., 3). The דברים certainly embrace Ex. XX., 22–26, and Ex. XXIII., 20–33, the Introduction and Conclusion of the book. Some have maintained that the ten words of the tables, Ex. XX., 3–17, should likewise be included. The משפטים embrace XXI.—XXIII., 19, in accordance with the title XXI., 1: "These are the משפטים which thou shalt set before them."

These משפטים are regarded by many as a series of pentades or groups of five commands, and also decalogues. The first effort to arrange them in such groups was made by Bertheau in his *Sieben Gruppen Mosaischer Gesetze*. Goettingen, 1840. He makes seven decalogues: XX., 3–7; XXI., 2–11; 12–27; XXI., 28—XXII., 16; 17–30; XXIII., 1–8; XXIII., 14–19. He regards XX., 22–26 as four commands introductory to the משפטים; Ex. XXIII., 9–13 as an interpolation, and Ex. XXIII., 26-43, as a decalogue of promises. Great credit is due to Bertheau for breaking the way into this previously unexplored wilderness of commands. It is not surprising that he sometimes missed the proper

Digitized by Google

arrangement. Ewald in his *Gesch. d. Volkes Israel* II. p. 235, 1865, improves upon Bertheau's scheme and finds: XXI., 2–11, two pentades, XXI., 12–16, a pentade followed by v. 17 a fragment of another pentade relating to crimes other than murders with a death penalty; XXI., 18–32, two pentades; XXI., 33—XXII., 5, a decalogue; XXII., 6–16, two pentades; XXII., 17–30, two pentades; XXIII., 1–9, two pentades; XXIII., 10–19, two pentades. Dillmann in his edition of Knobel's Com. on Exodus and Leviticus, 1880, improves upon Ewald by a more careful analysis. He thinks that the Redactor has only given a selection of commands of the original series in Ex. XX., 24–26 and XXII., 17–30; that Ex. XXIII., 4–5, is a later interpolation, and that XXIII., 10–19, has been rearranged and improved by the Redactor. On the basis of these efforts we propose what seems to us a still further improvement.

THE INTRODUCTION, XX., 22.

"And Jehovah said unto Moses, thus shalt thou say unto the children of Israel: ye have seen that from heaven I spake with you."

There is a reference here to the delivery of the ten words of the tables of the Covenant from heaven by the Theophanic voice (XX., 1–17). This introductory statement is to distinguish the legislation of this book of the Covenant from the ten words of the tables of the Covenant; and also to introduce and give force to the pentade of Worship which follows.

I. THE PENTADE OF WORSHIP XX., 23–26.

1) Ye shall not make with me gods of silver.

2) And gods of gold ye shall not make you.

3) An altar of earth thou shalt make me, and sacrifice upon it thy whole burnt-offerings and thy peace-offerings, thy sheep and thy cattle. In all places where I record my name I will come unto thee and bless thee.

4) And if an altar of stones thou wilt make me, thou shalt not build them hewn. If thou hast swung thy tool over it thou hast defiled it.

5) And thou shalt not ascend by steps upon my altar that thy nakedness may not be disclosed upon it.

1. This is another form of the first command of the tables, Ex. XX., 3. "Gods of silver" is used instead of "other gods" and אִתִּי= with me, instead of עַל פָּנַי; and "ye shall not make" for "thou shalt not have."

2. This is a shortened form of the second command of the tables, Ex. XX., 4. "Gods of gold" is used instead of פֶּסֶל וְכָל־תְּמוּנָה.

These two are generally embraced in one command on account of the parallelism in the use of the same verbal form, and of the apparent

Digitized by Google

reference of "gods of gold" and "gods of silver" to the same thing, the worship of idols. But on the other hand such repetition, in commands so terse as these are, would be singular. There is also an emphasis upon אִתִּי in the first clause which makes that the chief feature of the command, and brings it into connection with עַל פָּנַי of Ex. XX., 3. The emphasis in the second clause is on "gods of gold," and we may compare it with "molten gods" of the little book of the Covenant, XXXIV., 17. The difference between the clauses is precisely the difference between the first and second commands of the tables. The two are combined there by a reason common to both. It is not strange that they should be brought into close association here.

3. This command prescribes the material out of which the divine altar should be constructed, the earth, אֲדָמָה, the natural soil of the ground. It mentions the two kinds of sacrifices, both primitive and Pre-Mosaic, which might be made upon it: עולות = whole burnt-offerings, and שלמים = peace-offerings. שלמים is used here for the fuller זבחים שלמים usual in the priest's code (Lev. XVII., 5; VII., 18), and זבחים alone, used in both Covenant codes (Ex. XXXIV., 25; XXIII., 18). Many different altars are contemplated in כל המקום which in accordance with the rule of כל with the article must be translated "all places." These places for the erection of altars were indicated by divine selection. The recording of the divine name (אזכיר) is such a selection. This was done in the olden times by Theophanies. The Deuteronomic expression XII., 5, is "which Jehovah will choose to put his name there" (לשום); and XII., 11, to cause his name to dwell there (לְשַׁכֵּן).

4. The native rock or natural stones were allowed for use in altar building as well as the natural soil of the ground, only they must remain in their natural condition. No tool could be used upon them.

5. The sanctity of the altar was also maintained by the prohibition of any exposure of the person there, even such as might arise in the use of stairs. ערות has here the same sense as in Lev. XVIII., 6, sq. These three commands form a group in the unfolding of the reverence of the divine name of the third Command of the tables.

There seems to be rather an abrupt transition from the pentade of Worship to the משפטים. We would expect other laws of worship to follow. It may be that the Redactor has omitted one or more pentades and used them elsewhere. If the closing decalogue of our book XXIII., 10–19, immediately followed, it would seem more natural than the present order. We must leave these questions undecided for the present.

Digitized by Google

II. THE PENTADE OF THE RIGHTS OF THE HEBREW SLAVE, XXI., 2–6.

1) If thou acquire a Hebrew slave, six years shall he serve, and in the seventh go forth to freedom without price.

2) If by himself he came, by himself he shall go forth.

3) If he were married, his wife shall go forth with him.

4) If his lord give him a wife and she bear him sons and daughters, the wife and her children shall belong to her lord and he shall go forth alone.

5) But if the slave earnestly say, I love my lord, my wife and my children, I will not go forth free, then his lord shall bring him unto God and bring him to the door or to the post, and bore his ear with his awl, and he shall become his slave forever.

The Deuteronomic code (XV., 12–18), gives (1) and (5) in different language and greatly enlarged:

(1) The Deuteronomic code uses יִמָּכֵר for תִּקָּנֶה and תְּשַׁלְּחֶנּוּ חָפְשִׁי for יֵצֵא לַחָפְשִׁי, thus

"If thy brother, a Hebrew man or woman, be sold unto thee, he shall serve thee six years and in the seventh year thou shalt dismiss him free from thee; and when thou dismissest him free from thee thou shalt not dismiss him empty."

(5) The Deuteronomic code, vs. 16–17, gives

"And it shall come to pass if he say unto thee: I will not go out from thee. I love thee and thy house, because it is good for me to be with thee, then thou shalt take the awl and put it in his ear and in the door, and he shall become thy slave forever. So also shalt thou do to thy female slave."

אל האלהים is rendered by some "unto the judges" that is the elders, but it is more properly "unto God" at the divine altar where judgment was rendered by the elders. האלהים is the divine name usual in the second Elohist. רעע is only here in the verbal form, the noun מרעע only here and Deut. XV., 17, both of them archaic terms. The Deuteronomic code embraces male and female slaves under the same laws. Here only the male slave is contemplated.

III. PENTADE OF HEBREW SLAVE CONCUBINES, XXI., 7–11.

1) If a man shall sell his daughter for a slave woman she shall not go forth as the slaves go forth.

2) If she be displeasing to her lord who has appointed her for himself, he shall let her be redeemed. To a foreign people he shall not have the power to sell her when he has acted treacherously with her.

3) But if for his son he appointed her, according to the rights of daughters he shall do for her.

4) If another he take to himself, her (provision of) flesh, her clothing and cohabiting with her he shall not withhold.

5) And if these three things he will not do to her she shall go forth without price, without silver.

Digitized by Google

1. This series gives us not laws for dealing with a female slave who according to Deut. XV., 17, was to be treated exactly as a male slave; but for female slaves who were rather concubines.

2. בגד is used especially for treacherous dealing between the sexes.

3. שאר = flesh—that is the meat of animals as the chief provision of her support. It is only here and Ps. LXXVIII., 20, 27, in this sense. It is used in Lev. XVIII., XXI., 2., XXV., 49., Num. XXVII., 11, of near relatives. It is archaic. כסות is also archaic, found again XXII., 26, of our code and in Job. It is found elsewhere only in the brief law, Deut. XXII., 12, respecting the fringes, and in the narrative of the second Elohist, Gen. XX., 16 and Isaiah IV., 3. עֹנָה only found here from עון = dwell, meaning cohabitation. This was her right as well as food and clothing, and these things could not be withheld from her.

IV. PENTADE OF ACTS OF VIOLENCE, XXI., 12–16.

1) Whoso smiteth a man and he die, shall be put to a violent death.

2) But as for the one who hath not hunted after him, but God has caused him to fall into his hands—I will appoint thee a place whither he may flee.

3) But if a man act passionately against his neighbour to slay him by craft, from my altar thou shalt take him to die.

4) Whoso smiteth his father or his mother shall be put to a violent death.

5) Whoso stealeth a man and selleth him, or he be found in his possession, he shall be put to a violent death.

1. This law is found in the priest's code in the form: "A man when he smiteth any human person shall be put to a violent death." Lev. XXIV., 17. נֶפֶשׁ אָדָם is used instead of אִישׁ. In Deut. XIX., 4, it is in the form אֲשֶׁר יַכֶּה־אֶת־רֵעֵהוּ.

2. This case in which the man did not hunt for him (צדה) is presented in the Deuteronomic code, XIX., 4, thus: "without knowledge, he not hating him (שנא) yesterday and the day before" with an illustration v. 5. In the priest's code Num. XXXV., 20, "If accidentally without enmity (אֵיבָה) he push him (הדף) or cast any vessel upon him without purpose" (צְדִיָּה). The appointed place is in accordance with the next command the divine altar. In accordance with the priest's code and Deuteronomic code it is one of the cities of refuge (Num. XXXV., Deut. XIX).

3. The case of intentional murder is here presented as an act of violent passion (זוד) and of craft (עָרְמָה). In the Deuteronomic code XIX., 11, it is expressed: "If there be a man hating (שנא) his neighbour and he lie in wait for him (ארב) and rise up against him and smite a

Digitized by Google

person (נפש) and he die." In the priest's code, Num. XXXV., 20–21, it is; "If, in hatred (בִּשְׁנָאָה) he push him or cast anything upon him designedly (בִּצְדִיָּה) so that he has died, or if in enmity (בְּאֵיבָה) he hath smitten him with his hand so that he hath died." In these cases according to our code he is taken from the divine altar and put to death. The cases in 1 Kgs. I., 50, II., 28, were in accordance with this code. According to the Deuteronomic and priest's codes he was delivered over from the cities of refuge into the hands of the avenger of blood.

4. וְנִמְצָא בְיָדוֹ, or he (the man stolen) be found in his hand = power = possession. Thus there are two cases, in the one, the stolen man was sold; in the other, the stolen man became the slave of the thief. In either case the man-stealer was to be put to a violent death. In Deut. XXIV., 7, it is thus expressed: "If a man be found stealing a person (נפש) from among his brethren the children of Israel, and he lay hands upon him and sell him, that thief shall die."

V. 17 : "Whoso curseth his father or his mother shall be put to death."

It is doubtful whether this command really belongs in this place. It is placed by the LXX. in immediate connection with v. 15. Dillmann thinks that was the proper place and he separates the law of the man-stealer as beginning another pentade, all the rest of which has been used by the Redactor elsewhere. But we cannot see the propriety of attaching a command against irreverence with a series of deeds of violence, whereas men-stealing belongs properly to that series. In our judgment, this parental law has crept into the text from a marginal note or reference. It is more appropriate to the pentade, XXII., 27–29. It may be the remnant of a pentade, making, with XXII., 27–29, a decalogue. We find the same command in similar terms in Lev. XX., 10. "Verily whosoever curseth his father or his mother shall be put to a violent death. His father and his mother he has cursed, his blood be upon him." The law of the rebellious son in Deut. XXI., 18–21, also involves the penalty of death by stoning.

V. PENTADE OF INJURIES, XXI., 18–25.

1) And if men strive together and one smite the other with a stone or with his fist and he die not but taketh to his bed;—if he rise and walk about without his house on his staff, then the one who smote him shall be quit. Only the time of his abiding at home he shall pay and he shall cause him to be entirely healed.

2) And if a man smite his slave or slave-woman, with his rod and he die under his hand he shall be severely punished.

3) If he linger a day or two he shall not be punished, for he is his silver.

Digitized by Google

4) And if men strive with one another and smite a woman with child and her children go forth from her and no hurt follow, he shall be heavily fined according as the woman's husband shall impose upon him and he shall pay in accordance with the decision of the judges.

5) But if hurt transpire thou shalt give person for person, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, bruise for bruise.

The principle of judgment is given in connection with the special case of the injury to a woman with child. It doubtless applied also to all other injuries to persons, of a graver sort, such as we have had in the last two pentades or indeed in this decalogue of laws of injuries, XXI., 12–25. This *lex talionis* is also found in Lev. XXIV., 19 sq., in connection with laws respecting injuries, in a briefer form; "fracture for fracture (שֶׁבֶר), eye for eye, tooth for tooth. According as one puts a blemish in a man so shall it be put in him." שֶׁבֶר is not used in our code. In Deut. XIX., 21, the law is given in connection with false witnessing "person for person, eye for eye, tooth for tooth, hand for hand, foot for foot." The Deuteronomic code uses בְּ = for, where our code and priest's code use תַּחַת.

VI.–VII. PENTADES. INJURIES IN CONNECTION WITH PROPERTY IN SLAVES OR CATTLE, XXI., 26–37.

1) And if a man smite the eye of his slave or the eye of his slave-woman and destroy it, to freedom he shall dismiss him for his eye's sake.

2) And if the tooth of his slave or the tooth of his slave-woman he cause to fall out, to freedom he shall dismiss him for his tooth's sake.

3) And if an ox gore a man or woman and he die, the ox shall be stoned to death and his flesh shall not be eaten. The owner of the ox shall be quit.

4) But if the ox was wont to push with the horns yesterday and the day before, and it used to be made known to his owner and he used not to keep him in, and he shall kill a man or a woman, the ox shall be stoned and his owner also shall be put to death.

5) If a ransom be imposed upon him, he shall give the redemption of himself according to all that is imposed upon him, whether he gore a son or gore a daughter, according to the law it shall be done to him.

6) If a slave or a slave-woman, the ox gore, thirty shekels of silver shall he give to the owner and the ox shall be stoned.

7) And if a man open a pit or if a man dig a pit and do not cover it and an ox or ass fall therein, the owner of the pit shall pay. Silver shall he render to its owner and the dead animal shall be his own.

8) And if one man's ox smite another man's ox and it die, they shall sell the living ox and halve its silver and also the dead ox shall they halve.

9) Or if it was known that the ox was wont to push with its horns yesterday and the day before and his owner used not to keep him in he shall pay heavily, ox for ox, and the dead ox shall belong to him.

Digitized by Google

10) If a man steal an ox or a sheep and slaughter it or sell it, five cattle shall he pay for the ox and four sheep for the sheep.

VIII. PENTADE. THEFT AND DAMAGE TO PROPERTY, XXII., 1–5.

1) If the thief be found while breaking in and he be smitten and die, there shall be no blood-guiltiness for him.

2) If the sun has risen upon him there shall be blood-guiltiness for him. He shall pay heavily and if he have nothing he shall be sold for his theft.

3) If the theft be at all found in his hand alive, from ox to ass to sheep, he shall pay double.

4) If a man shall cause a field or vineyard to be devoured and shall send his cattle and they feed in another man's field, he shall pay, making good his field and making good his vineyard.

5) If fire go forth and find thorns, and stacks of grain or standing grain, or a field be consumed, the one who kindled the fire shall pay.

IX. AND X. DECALOGUE OF BREACHES OF TRUST, XXII., 6–16.

1) If a man give his neighbour silver or vessels to keep and it be stolen from the man's house, if the thief be found he shall pay double.

2) If the thief cannot be found, the master of the house shall be brought near unto God to see whether he has not put forth his hand to the property of his neighbour. For all kinds of transgressions, for ox, for ass, for sheep, for garment, for any lost thing which any one saith that it is his, unto God shall the cause of both come. He whom God pronounces wicked shall pay double to his neighbour.

3) If a man give unto his neighbour an ass or ox or sheep or any cattle to keep and it die or be hurt or captured without any one seeing it, an oath of Jehovah shall be between them that he hath not put forth his hand to the property of his neighbour and its owner shall accept it, and he shall not pay.

4) If it was stolen away from him he shall pay its owner.

5) If it was torn in pieces he shall bring it as a witness. That which is torn in pieces he shall not pay for.

6) And if a man ask it of his neighbour and it be injured or die, its owner not being with it, he shall pay it all.

7) If its owner was with it he shall not pay.

8) If it were hired it came for its hire.

9) And if a man entice a virgin who is not betrothed and lie with her he shall buy her altogether to himself for a wife.

10) If her father utterly refuse to give her to him he shall weigh out silver according to the price of virgins.

The first pentade has to do with property which the owner wishes to entrust with his neighbor. The second pentade has to do with property where the request for it comes from the side of the person who would borrow or hire or buy it from the owner. The seduced damsel belongs to the latter because of her value to her father as property.

Digitized by Google

FRAGMENTS OF SEVERAL PENTADES, XXII., 17–19.

1) Whoso practiceth magic shall not live.
2) Every one who lieth with a beast shall be put to a violent death.
3) Whoso sacrificeth to gods except to Jehovah only shall be put under the ban.

It needs but a moment's consideration to see that the only bond of unity between these commands is in the penalty of death. This penalty is however expressed in a different way in each command, and there is no resemblance whatever between any of them in structure or idea such as we have found in the ten groups that have preceded and will find in the six groups to follow.

1. Looking now at the prohibition of magic and the term female magician מְכַשֵּׁפָה, we notice the peculiarity of this term and also the absence of any reference to necromancy which was the most striking feature in the magical rites of the Canaanites. In the Deuteronomic code, XVIII., 10–14, there are no less than eight distinct terms used for these rites. In the priest's code, there are five passages in which there is a reference to this subject. In three of them, Lev. XIX., 26; XX., 6; 27, the same two terms are used, אוֹן and יִדְּעֹנִי. In the other passage, Lev. XIX., 26, the verbal forms, תְּנַחֵשׁ and תְּעוֹנְנוּ, are employed. We do not hesitate to conclude that this one command represents here an original pentade relating to this class.

2. This is the only case of sexual crimes or vices mentioned in our Covenant code. We cannot suppose that this subject could have been so neglected at this time in view of the fact that the great sins of the Canaanites and of the Patriarchal history, and of the Israelites, during their wanderings, were in this class. We have here a single command representing an entire *decalogue*. There is such a decalogue in Lev. XVIII., 6–16, followed by seven other commands of the same sort in vs. 17–23. Another series, mostly parallel but in a different order, is found in the priest's code, Lev. XX., 10–21, of twelve commands. The priest's code there combines laws of that sort from a variety of sources. On that account the Redactor seems to have omitted them here. The Deuteronomic code has several special cases in XXII., 13–30.

3. This law stands by itself in a peculiar manner. It is also the sole remnant of an original pentade. The Deuteronomic code, XIII., gives the fullest statement on this subject. The command, as given here, is peculiar in the expression בִּלְתִּי לַיהוָה לְבַדּוֹ. This is so against the style of our Covenant code that we do not hesitate to follow the Samaritan text and strike it from our text as having crept in from a marginal note. The Samaritan text inserts אֲחֵרִים after אֱלֹהִים. This

Digitized by Google

would then be necessary, so that the verse should read "Whoso sacrificeth to other gods shall be put under the ban." The חֵרֶם (= ban) was a sacrifice. The penalty is sacrifice for sacrifice, or an exact retribution. The same penalty is assigned by Deut. XIII., 16, to an idolatrous city. Possibly an original decalogue was constituted by the combination of the pentades (1) and (3).

XI. PENTADE OF DEALINGS WITH THE WEAK AND POOR, XXII., 20–26.

1) A stranger thou shalt not maltreat and thou shalt not oppress him for ye were strangers in the land of Egypt.

2) Thou shalt not afflict any widow or orphan. If thou at all afflict him, surely, if he cry unto me, I will attentively hear his cry and my anger will burn and I will slay you with the sword and your wives shall be widows and your children orphans.

3) If thou lend my people silver, the poor man who is with thee, thou shalt not become like a money-lender to him.

4) Ye shall not put upon him usury.

5) If thou take the cloke of thy neighbour as a safe-pledge, ere the sun go down thou shalt return it to him, for it is his only covering. It is his cloke for his skin. In what shall he lie down? And it shall come to pass when he cry unto me I will hear, for I am gracious.

This pentade is remarkable for the reasons assigned. They are so tender. The certainty of divine interposition in behalf of the stranger, widow and orphan, and poor, is so grand.

1. The law of the stranger is fuller and richer in Deut. X., 18–19; XXIV., 17–18; XXVII., 19, and in Lev. XIX., 33–34. It is found in its second member in somewhat more fulness in connection with a pentade of justice, Ex. XXIII., 19. This might seem to be a vain repetition, were it not for the propriety of the prohibition from both of these points of view.

2. The law of the widow and orphan is richer and grander here than anywhere else. See Deut. X., 18; XXVII., 19.

3. Kindness to the poor is emphasized in the priest's code, Lev. XXV., 35: "If thy brother wax poor and his hand becomes feeble with thee, thou shalt strengthen him whether a stranger or a sojourner, and he shall live with thee."

4. The propriety of separating this from the previous command is in the change to the second plural of the verb of command, and in the emphatic prohibition of usury. Usury is forbidden in Deut. XXIII., 20–21: "Thou shalt not lend upon usury to thy brother, usury of silver, usury of food, usury of any thing that is lent upon usury. Unto

Digitized by Google

a foreigner thou mayest lend on usury, but unto thy brother thou mayest not lend on usury." In the priest's code also, Lev. XXV., 36, "Do not take from him usury or interest." תַּרְבִּית = interest is only found in the Pentateuch in this passage.

5. The law of pledges is fuller in Deut. XXIV., 6, 10–13, prohibiting the taking of the hand-mill and the going into his house to take the pledge from him, as well as our law of the cloke.

XII. PENTADE OF REVERENCE AND OFFERINGS, XXII., 27–29.

1) God thou shalt not revile.
2) And a prince among thy people thou shalt not curse.
3) Thy abundance and thy overflow of liquids thou shalt not delay (to offer).
4) The first born of thy sons thou shalt give me.
5) So shalt thou do to thy cattle, to thy sheep; seven days shall it be with its mother, on the eighth day, thou shalt give it to me.

1. אלהים is God and not elders and on this account the reverence of נשיא, the prince constitutes a second command. These two make up a group of laws of reverence. We would expect here also a law with reference to reverence of parents such as we found in XXI., 17.

3. This command seems to concern first fruits in recognition of the מְלֵאָה = abundance, and דִּמְעָ = tears = overflow of oil and wine (only found here in this sense), of the harvests.

4. The law of the first born is given in the little book of the Covenant, Ex. XXXIV., 20, in connection with the feast of unleavened bread, where 5 is also connected with it. It is also given in the historical narratives, Ex. XIII., 2, 11, sq.; and in the priest's code, Lev. XVIII., 15, sq.; Num. III., 12, sq.; VIII., 16, sq. we notice the absence of any provision for the redemption of unclean animals such as is in the little book of the Covenant, XXXIV., 20, and of man as well as unclean animals in Lev. XVIII., 15, sq. For the provision that on the eighth day the animal was to be given to God, see the HEBREW STUDENT for May.

LAWS OF PURITY, XXII., 30.

1) And men of holiness shall ye be unto me.
2) And flesh torn in the field ye shall not eat. To the dogs ye shall cast it out.

These two laws seem to us to be fragments of a pentade or decalogue, the rest of which the Redactor has used elsewhere. The first command is so general that it seems to demand a series to follow. The second command, as to the flesh of animals torn in the field, seems to be singular by itself. It is hard to explain the absence of the distinction between clean and unclean animals, but especially the failure to

Digitized by Google

prohibit the use of blood. These laws of purity are given fully in the priest's code, Lev. XI., sq. The Deuteronomic code, XIV., 21, has the same command in a slightly different form. "Ye shall not eat any carcass (נְבֵלָה for our טְרֵפָה). To the stranger who is in thy gates thou mayest give it and he may eat it or thou mayest sell it to the foreigner. For a holy people art thou unto Jehovah thy God." Lev. XVII., 15, also gives it: "Any person who shall eat נְבֵלָה or, טְרֵפָה whether native or stranger, he shall wash his garments and bathe in water and be unclean unto evening and then be clean."

XIII. PENTADE OF TESTIMONY, XXIII., 1-3.

1) Thou shalt not lift up a vain report.
2) Put not thy hand with a wicked man to be a witness of violence.
3) Thou shalt not go after many to do evil.
4) And thou shalt not respond to a cause to incline after many to wrest it.
5) And a poor man thou shalt not favour in his cause.

This pentade is to be compared with a similar one in the priest's code, Lev. XIX., 15, 16, and with Deut. XIX., 15-20.

LAWS OF KINDNESS, XXIII., 4, 5.

1) If thou shalt meet an ox of thine enemy or his ass straying, thou shalt bring it back to him.
2) When thou shalt see the ass of one hating thee crouching under its burden, thou shalt desist from forsaking him. Thou shalt altogether with him release it.

These two commands are certainly out of place here. They interrupt the connection between the previous and following pentades, which belong together as making up a decalogue of justice. They are the fragments of a pentade, as in other similar cases which we have considered. We find the same law in Deut. XXII., 1-4, in somewhat different language: "Thou shalt not see thy brother's ox or his sheep driven away and hide thyself from them; thou shalt bring them back to thy brother..... Thou shalt not see thy brother's ass or his ox fallen in the way and hide thyself from them; thou shalt lift them up with him." Not considering the two verses of Deut. omitted as containing new matter, we note these differences: Deut. uses (a) "brother" for the "enemy" of our code, (b) נִדָּחִים = driven away for תֹּעֶה = straying, (c) נֹפְלִים = fallen for רֹבֵץ = crouching, lying down under a burden, (d) הָקֵם = lift up for עָזֹב = release. עִמּוֹ is used in common by the codes.

XIV. PENTADE OF JUSTICE, XXIII., 6-9.

1) Thou shalt not wrest the judgment of thy poor in his cause.
2) From a lying word remove far off.

Digitized by Google

3) And an innocent and righteous man do not slay, for I will not justify a wicked man.

4) A bribe thou shalt not take, for the bribe blinds the seeing, yea it perverts the words of the righteous.

5) A stranger thou shalt not oppress, inasmuch as ye know the feelings of the stranger for ye were strangers in the land of Egypt.

With this pentade we must compare Deut. XVI., 18–20, which is similar in many respects. We notice, in connection with (4), that the Deuteronomic code is the same except in the use of עיני חכמים for פקחים.

XV. AND XVI. TWO PENTADES OF FEASTS AND OFFERINGS, XXIII., 10—19.

1) Six years thou shalt sow thy land and gather its produce, but in the seventh thou shalt release it and when thou shalt release it, the poor of thy people shall eat it, and what they leave over, the wild beasts of the field shall eat. So shalt thou do to thy vineyard and to thine oliveyard.

2) Six days shalt thou do thy work and on the seventh day thou shalt keep Sabbath in order that thine ox and thine ass may rest and that the son of thy slave-woman and the stranger may take breath.

3) And in all that I have said unto you, take ye heed and the names of other gods ye shall not record. They shall not be heard in thy mouth.

4) Three times thou shalt keep feast unto me in the year. The feast of *Mazzoth* thou shalt observe, seven days thou shalt eat *Mazzoth* according as I have commanded thee, at the season of the month *Abib*. For in it thou didst go forth from Egypt. And they shall not appear in my presence empty.

5) And the feast of reaping the first fruits of thy work which thou shalt sow in the fields (thou shalt keep).

6) And the feast of ingathering in the going forth of the year when thou gatherest in thy work from the field (thou shalt keep). Three times in the year shall all thy males appear in the presence of the lord Jehovah.

7) Thou shalt not offer with leaven the blood of thy peace-offering.

8) The fat of my feast shall not abide until morning.

9) The first of the first fruits of thy land thou shalt bring to the house of Jehovah thy God.

10) Thou shalt not boil a kid (which is still) with the milk of its mother.

This decalogue we have compared with that of the little book of the Covenant in the HEBREW STUDENT for May. We shall only refer here to the first three commands, which take the place of the first three commands there. These are (1) The *Sabbath year*. The Sabbath year is here conceived as a year of the release of the land (שמט) for the advantage of the poor, who are to have the free use of all that grows of itself without tillage in that year. This year has already been mentioned in our code as the year of the release of the Hebrew slave

Digitized by Google

(XXI., 2). The law of the Sabbath year is more fully given in connection with the year of Jubilee in the priest's code, Lev. XXV. The Deuteronomic code gives it, XV., 1–18, under the point of view of remission of debts שְׁמִטָּה.

2. The weekly Sabbath comes here as a second command. In the little book of the Covenant, Ex. XXXIV., 21, it is the fourth. The point of view here is the same as that of the previous command, a rest day for slaves and cattle. The expressions יָנוּחַ and יִנָּפֵשׁ are worthy of notice.

3. The third command here is to be compared with the third of the first pentade of our code, XX., 24. There the place of the altar was designated by the recording הַזְכִּיר of the divine name. Here there is the prohibition of the recording of the names of other gods. This we take to be attaching them to altars or places of worship, using הַזְכִּיר in the same sense in both passages. The prohibition from speaking their names is different from recording their names, although the general idea is the same.

THE CONCLUDING EXHORTATION AND PROMISES, XXIII., 20–33.

"Behold I am about to send a *Malakh* before thee to keep thee in the way and to bring thee unto the place which I have prepared. Take heed of his presence and hearken to his voice. Do not rebel against him, for he will not forgive your transgression, for my name is in his midst. On the contrary attentively hearken to his voice and do all that I shall speak, and I will be an enemy of thine enemies and an adversary of thy adversaries. For my *Malakh* will go before thee and bring thee unto the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivvites and the Jebusites, and I will destroy them. Thou shalt not worship their gods and thou shalt not be led to serve them, and thou shalt not do according to their doings. But thou shalt altogether tear down and break in pieces their *Mazzeboth*. If ye shall serve Jehovah your God, He will bless thy bread and thy water, and I will remove sickness from thy midst. A barren and sterile one shall not be in thy land. The numbers of thy days I will fill full. My fear I will send before thee and I will discomfit all the peoples against whom thou shalt come and I will give all thine enemies unto thee as to their neck, and I will send the hornet before thee and I will expel the Hivvite, the Canaanite and the Hittite from before thee. I will not drive them out from thy presence in one year, lest the land become desolate and the wild beasts of the field multiply against thee. Little by little, I will drive them from thy presence until that thou be fruitful and inherit the land and I set thy boundary from the Red sea even unto the sea of the Philistines and from the wilderness unto the river. For I will give into your hand the inhabitants of the land and thou shalt drive them from thy presence. Thou shalt not conclude a covenant with them and their gods. They shall not dwell in thy land lest they cause thee to sin against me in that thou wilt serve their gods for it will become a snare unto thee."

These exhortations and promises at the conclusion of this book of

Digitized by Google

the Covenant are to be compared with those brief ones in the introduction to the little book of the Covenant, XXXIV., 11–13 (see HEBREW STUDENT for May), also with the fuller conclusion of the section of the priest's code called the code of sanctity, Lev. XXVI., and the blessings and curses of the Deuteronomic code, Deut. XXVII.–XXX. The peculiarity of our code as distinguished from these others in this section is the emphasis laid upon the *Malakh*, מַלְאָךְ, the angel of the divine presence, the *Theophanic* angel. The priest's code uses instead of the Theophany, Lev. XXVI., 11 sq., "And I will give my tabernacle in your midst and I myself will not reject you, and I will walk about in your midst and become your God and ye shall become my people."

Reviewing our arrangement of the laws we observe that we have found *six* complete decalogues, (1) XXI., 6–11, of Hebrew slaves; (2) XXI., 12–25, of deeds of violence; (3) XXI., 26–37, of lesser injuries; (4) XXII., 6–16, of breaches of trust; (5) XXIII., 1–3, 6–9, of justice; (6) XXIII., 10–19, of feasts and offerings. We have also found *four* separate pentades, (1) XXII., 23–26, of worship; (2) XXII., 1–5, of theft and damages; (3) XXII., 20–26, of treatment of poor and weak; (4) XXII., 27–29, of reverence and first fruits. We have also observed several remnants of pentades and decalogues. We suppose that we have fragments of *three* decalogues, (1) of Magic and Idolatry, in *two* pentades, XXII., 17 and 19; (2) of sexual laws, XXII., 18; (3) of laws of purity, XXII., 30; and *two* pentades, (1) of kindness, XXIII., 4–5, and cursing of parents, XXI., 7. In all we would have nine decalogues and six pentades. If the pentades could be combined in decalogues we would have twelve decalogues. If this could be accomplished we might conclude that these were written upon the twelve מַצֵּבָה which Moses built in connection with the altar (Ex. XXIV., 4) for which we can find no use in the historical narrative. If this were so, we would have an analogy with the case of the Deuteronomic code which was written upon stones in connection with the altar erected on Ebal, after the entrance into the holy land, Deut. XXVII., 8; Josh. VIII., 30, sq. In both cases the code would then have been written on stones as well as in books.

Digitized by Google

THE UNITY OF THE PENTATEUCH.

BY PROF. CHARLES ELLIOTT, D. D.
London, Ontario, Canada.

Divide et impera—divide and rule—was an old Roman maxim. The Romans applied it to government; modern Criticism, to the Pentateuch.

Wolff applied it to the Iliad and the Odyssey, and announced to the literary world that they were a collection of separate lays, by different authors, arranged and put together for the first time during the administration and by the order of Pisistratus. It was admitted by his opponents that these poems furnish evidence of the prior existence of lays and legends of the ballad kind; but notwithstanding this admission, they proved that a single poet—called Homer—compiled from these lays and legends two consistent and harmonious poems.

In the same way, it is asserted by some Biblical critics, that different accounts of the same thing and repetitions occur in the Pentateuch; and that these are a sure mark of at least two authors. The occurrence of double narratives renders the hypothesis of two independent and continuous histories plausible; but the attempt to assign one of these double narratives to the Elohist, and the other to the Jehovist, breaks down from time to time, by the confession of the critics themselves.

On the hypothesis, adopted by some, that there was only one original continuous history, subsequently interpolated, the objection against unity of authorship, drawn from double narratives, falls to the ground. But, on this hypothesis, it it is difficult to understand, why an editor, or redactor, should confuse and disfigure a clear narrative, by interpolating passages, which have the appearance of repetitions, unless the events did really occur a second time.

An explanation of some of these repetitions has been attempted on the ground of a peculiarity of the Hebrew language; but the writer will waive this point for the present, and proceed to show very briefly that the books of the Pentateuch possess both *external* and *internal* unity.

I. EXTERNAL UNITY.

There is a chronological order in these books, beginning with the creation of man. This order is coherent, definite and exact. It may be called chronologico-genealogical, as it connects the computation of

Digitized by Google

time with the life-time of the patriarchs, or rather with the time between the birth of the father and the birth of the son named in the genealogical table, who may not always have been either the first-born son, or the first-born child.

The fifth chapter of Genesis furnishes us with the chronological data from Adam to Shem, or to the five hundredth year of Noah's life. Chap. VII., 6, gives the time from the latter date until the Flood. Comparing this date with that given in chap. VIII., 13, 14, we find the duration of the Flood. In chap. XI., 10–26 (compare v. 32) are contained the chronological data from the Flood to Abraham. Chap. XXI., 5, brings the chronology down to the birth of Isaac; chap. XXV., 26, to the birth of Jacob; and chap. XLVII., 9, to the time of the migration of the children of Israel into Egypt.

Exodus XII., 40, 41, gives the duration of their sojourn in Egypt. This passage gives the month and the day of their departure from Egypt, because that day constituted the commencement of the era according to which all subsequent events of great importance were determined (Ex. XVI., 1; XIX., 1; XL., 17; Num. I., 1, 8; XXXIII., 38; Deut. I., 3; 1 Kgs. VI., 1). Deut. I., 3 (compare Josh. V., 6) gives the time of their wandering in the wilderness.

The question of the correctness of the Pentateuch chronology has no place here. Correct or incorrect, it furnishes proof of external unity; and this external unity affords a strong presumption of unity of authorship.

II. INTERNAL UNITY.

But its internal unity, proving its organic character, affords a still stronger presumption. Indeed, it seems difficult to account for it, except on the hypothesis that the whole Pentateuch came from the hand of a single author, at least that it was planned and written by, or under the direction of, a single author.

This internal unity will now be briefly exhibited.

The central point of the Pentateuch is the covenant made by the mediation of Moses, between Jehovah and His people. Every thing, in the Pentateuch, before the time of Moses, was preparatory to that covenant; and every thing, in the same book, during this time, was a development of it. By this it is not meant that its development came to a close at the death of Moses; but that the books of Exodus, Leviticus, Numbers, and Deuteronomy give a history of it up to that time.

The national covenant, made at Sinai, was preceded by and founded on the Abrahamic covenant recorded in Genesis. This covenant finds its

Digitized by Google

explanation in the previous history, which is accordingly given by the sacred historians. In order to understand this covenant, and the Mosaic economy also, the history, contained in the book of Genesis, is necessary; for the history of Israel begins with that of the world. "The work of Creation, in its fundamental plan," Haevernick remarks, "at once proclaims itself as intimately connected with the Theocracy. ..... Viewed from its internal side, the fundamental idea of the Theocracy, to be holy like to the holy God, and the consecration of the people, the priestly family, &c., arising thence, can be apprehended only in their relation to the beginning of the human race, and its relation to God; so that the Theocracy is connected with Gen. I., 27, as the restoration of that which formerly subsisted."

Gen. I., 27, reveals to us the original destination of man; and it represents the human race, in its origin, as a unit related to God, as its Creator and Ruler. By the Fall, it became separated from God; but it still continued to be the object of his care, and the possessor of His promise.

It was necessary, therefore, that a history of the Theocracy should begin with the origin of man. Apart from his origin and destination, the Theocracy is inexplicable.

Hence the Pentateuch begins with the book of Origins. Genesis narrates:

I. The origin of Heaven and Earth.
II. The origin of the Human Race.
III. The origin of Sin in the World.
IV. The origin of Sacrifice.
V. The origin of Covenant Promises.
VI. The origin of Nations and Languages.
VII. The origin of the Hebrew Race.

The early history of the world, until the time of Abraham, is very brief. From Noah, the second father of the human family, every thing hastens on to the history of Abraham's call from Ur of the Chaldees, and to his entrance into Canaan, which were a preparation for Mosaism. To him a special blessing, in his seed, upon all the nations of the earth, was promised; and the land of Canaan was assigned to his posterity, through Isaac, as a possession.

The character of Abraham was typically theocratical. The offices of the Theocracy appeared united in him. He is called a prophet (Gen. XX., 7); he acted as a priest by building altars and offering sacrifices; and to him as king, God gave the land of Canaan in perpetual possession.

Digitized by Google

The history of Abraham is written in a theocratic spirit; and from his time until the death of Moses, the Pentateuch is confined to the history of the theocratic people.

The history communicates little of the life of Isaac, which was comparatively quiet and uneventful; but it gives many details of the life of Jacob, the progenitor of the twelve tribes. The history of Joseph, with the exception of some particulars relating to the family of Judah (Gen. XXXVIII.), follows next, which prepares for the emigration of the children of Israel from Canaan to Egypt, where Jacob died after he had blessed his sons and made to them the prophetic announcement that their descendants should possess the land which they had left.

The preparatory part of the theocratic history ceases with Joseph, and remains silent until the time of Moses, the leader and law-giver of God's chosen people.

The book of Exodus begins with a distinct reference to that of Genesis, and is unintelligible apart from it. The early history of Moses is then briefly given. And when "the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of their bondage;" then, "God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them" (Ex. II., 23–25).

Then follows the history of their deliverance and of their journey to Sinai. At Sinai they received the Law, by which they were constituted a theocratic nation.

God now proceeded with them on a plan strictly pedagogic. The Decalogue, as the fundamental law, stands first; and the other laws, both civil and ceremonial, are framed to carry out its principles. The whole national life was to be imbued with the spirit of the law; and all the institutions growing out of it were intended to remind the people that they should be holy, because Jehovah, their God, is holy.

The Theocracy required that God should dwell among His people. Hence Moses was commanded to make a tabernacle to be the meeting-place between God and them. The building of the tabernacle, with all its appurtenances, is given with great minuteness of detail. But a tabernacle, with appointments for religious worship, requires ministers of religion. The history, accordingly, gives an account of the designation of Aaron and his sons to the priesthood, with a description of their holy garments and of the ceremonies to be used at their consecration.

Digitized by Google

The book of Leviticus presupposes Exodus by a direct reference to the tabernacle from which the Lord speaks to Moses. The laws of sacrifice form the commencement of the book, in which their general nature is described, the division into the bloody and unbloody, their objects and the time, place, and manner of their presentation. Then follows the consecration of Aaron and his sons to the priesthood. The tabernacle or sanctuary, having been made the centre of the whole nation, the remainder of the book prescribes the laws of cleanness and uncleanness; and nature and all animal life are made to furnish a testimony of the defilement of sin, and the holiness of Jehovah.

The book of Numbers also begins with a reference to the tabernacle, and embraces a period of thirty-eight years. Its contents are of a miscellaneous character, history and legislation alternating with each other in the order of time. In the history of these thirty-eight years there are three salient points. The *first* is the departure from Sinai; the preparation for which, the order of march, and the incidents of the journey to the wilderness of Paran are described. The *second* is that of the sending of the spies to search the land of Canaan, and of the rebellion of the people on hearing their reports. This was in the second year of the exodus. Of the events that follow until the third, we have only a brief notice. The *third* begins with the second arrival of the children of Israel at Kadesh, and continues the history until their arrival "in the plains of Moab by Jordan near Jericho."

The book of Deuteronomy forms a natural close to the preceding book. It is an appropriate farewell address of Moses, the great lawgiver and leader, whom God had appointed to guide his people from Egypt to Canaan. That great man, having by divine direction appointed Joshua his successor, recapitulated to the people, whom he had guided to the border of the Holy Land, their past history; repeated, with exhortations to obedience, the law given at Sinai; pronounced blessings and curses as motives to obedience; and then retired to Mount Nebo to die.

From this rapid sketch, it is evident that the Pentateuch is a continuous history,—a unit. Genesis is inseparable as an introduction; Deuteronomy, as a close.

The history of Abraham anticipates the history of the theocratic people until their introduction into the typical inheritance of the people of God; and their introduction into that inheritance would be inexplicable without a knowledge of the previous history.

Digitized by Google

ORIGIN OF THE SEMITIC ALPHABET.

BY PROF. JOHN C. CLARKE,
Upper Alton, Ill.

Writing was probably neither an invention nor a sudden discovery. In Egypt flourished the art of drawing, and in Egypt was spoken a language largely monosyllabic. In these two facts, alphabetic writing found a natural genesis. It was play and art to an Egyptian to draw outline figures of common objects. It was an act of simple intelligence to perceive that combinations of these pictures made phrases by the mere names of the objects pictured. The very children could read much without learning to spell. From the genius of the language it was natural to use the picture symbol of a syllable for a sign of its initial sound alone. Hence, at a very early time in Egypt, a limited number of picture characters had become commonly agreed on as signs of the various simple sounds, both consonants and vowels, and constituted a real and quite complete phonetic alphabet. This appears in innumerable inscriptions and records of all kinds.

Many of the hieroglyphics are mere outline figures. As the number of writers increased, the demand for haste, the lack of skill, the use of papyrus or waxed or powdered tablets and the pen and stylus, produced out of the hieroglyphs a set of broken and distorted outline forms, which constituted a new and now arbitrary alphabet. In the time of the Shepherd kings, this kind of writing, which is called hieratic, had lost much of its resemblance to the hieroglyphs out of which it was formed.

At some time, near the era of Abraham probably, a modification of the hieratic alphabet was adopted by some Semitic people, and by them imparted to the various tribes of Syria. Of this alphabet, in the first thousand years of its use, we have no specimen; and no one can tell what changes it may have undergone in that period. When this is considered, it is remarkable that the likeness of the Semitic alphabet to its Egyptian prototype is so distinct.

The most common Egyptian alphabet has been often published, sometimes by scholars like Lepsius, Champollion, Max Mueller and Brugsch, who aim only to exhibit the phonetic values, or to trace the likeness of the hieroglyphic, hieratic and later demotic alphabets; sometimes by scholars who aim to trace the descent of the Semitic from the Egyptian alphabet. For guides in both these aims we have some bilingual inscriptions, many Egyptian transcripts of Hebrew, Persian,

Digitized by Google

Greek and Roman proper names, and a large vocabulary of Coptic words which are also old Egyptian.

But the descent of the Semitic alphabet from the Egyptian cannot be correctly traced without taking into account many considerations.

It must be noted that the phonetic systems of the Semitic and Egyptian languages were very different, and also that the Semitic languages have experienced very considerable phonetic changes. Both systems must be carefully explored before any satisfactory comparison can be instituted. A search for the original Semitic phonetic elements amid the changes which have taken place, such as the loss of the *p* sound, the softening of ג, the interchanging of the sibilants and dentals, etc., although involved in many difficulties, is not hopeless.

In addition to the usual methods of inquiry, the question must be raised whether the Semitic alphabet, in its mere arrangement, furnishes any indication of the quality of its letters in respect to aspiration, sibilation, softness, etc. Such a queston is not chimerical. The Semitic alphabet was not, like the Egyptian, spontaneous. It was all arbitrary, and some kind of reasonable plan of arrangement must have governed the adjuster. Moreover a selection was to be made out of sets of Egyptian letters of various degrees of aspiration, resonance, etc., and the adjuster exercised little more than ordinary intelligence if he recognized a sort of compulsion to select his letters in sets or classes.

A natural classification of Semitic phonetic elements would arrange together the resonant mutes ב, ג, ד, their medial sounds ב, ג, ד, the roughly breathed mutes ו, ח, ט, the surd sounds פ, כ, ת and then their new, smooth medial sounds, and lastly their old, roughly aspirated sounds פ, ק, ת. It is almost or quite natural to arrange these sets under each other in a square of three columns. But he who should do this, could scarcely fail to attempt to bring his remaining letters into the scope of the same classification. A column of the gutturals must be made, and it would be natural that it should lead the square. Since also א in Egyptian represented a vowel, and was to do so to some extent in Semitic letters, a full representation of the alphabet would require a second writing of א, thus making it the head of a column of vowels, in which a second place was needed for ו, which in both Egyptian and Semitic letters was both a vowel and a consonant. The sibilants present themselves for arrangement. But sibilants are of two classes, pure and impure, and therefore require two columns, or must place two letters in some spaces. If any sense of symmetry is to direct the arrangement of the phonetic square, these partial columns

Digitized by Google

must be placed inside the full ranks, and there are good reasons why the two lines of sibilants should be well separated. There remain to be placed ' and the liquids. Semitic ר is an aspirate or semi-guttural, and belongs in the lower line; and the same principle which opened the square of mutes to place the sibilants, would open again its centre to place the ר. Then ' must enter somewhere the column of vowels, and the liquids must somewhere stand by themselves.

The following then is the natural full exhibition of the Hebrew Phonetic elements:

	Gutturals.	Vowels.	Labials.	Impure Sibilants.	Palatals.	Liquids.	Pure Sibilants.	Dentals.
Resonant	א	א	ע ר		ג			ד
Smooth sonant					ג			ד
Rough "	ה	ו		ז	ח			ט
Explosive or surd		י	פ		ע			נ
Smooth aspirate			פ	ס	ע		ש	ת
Rough "	ע		פ	צ	ק	ר	ש	ת
						נמל		

But in the alphabet the medial sounds of פכרנב and ת needed no separate letters, as the sounds are incidental, and dependent on the precedence of vowels. Also א and ו needed for each but one form of representation. Also שׂ and שׁ were too similar to need separate letters. When, therefore, numerical values were given to the letters, of course all letters were confined to single positions, and the last three lines shrank to one, except that כ was left alone because of the occupation of its place by ק.

It seems possible that the arranger of the numerical values of the alphabet, finding כ left alone, thought it best to range with כ all the rest of the serviles or prefixes except ב and ת, whose place was elsewhere fixed. The numerically arranged alphabet was then as follows:

	Gutturals.	Vowels.	Labials.	Impure Sibilants.	Palatals.	Liquids.	Pure Sibilants.	Dentals.
Resonant	א		ע ר		ג			ד
Smooth	ה			ז	ח			ט
Prefixes		',			כ	נמל		
Aspirated	ע		פ	ס צ	ק	ר	ש	ת

Digitized by Google

We may now observe how the Egyptian alphabet assisted and perhaps suggested this scheme. In nearly all the languages of civilization, as Sanskrit, Hebrew, Egyptian, and their descendants, there has been a continuous softening of sounds which originally were hard, or real aspirates. All along the line there has been a movement from *b*, *gh*, *d*, *k*, *p*, *q*, *s*, *t*, towards *v*, *j*, *dh*, *ch*, *f*, *sh*, *z*, *th*, while really aspirated *bh*, *gh*, *dh*, *kh*, *ph*, *q*, *sh* and *th*, were either primal or very ancient sounds. The arranger of the Semitic alphabet found the Egyptian tongue, in respect to this progression of the mutes, nearly in a primitive condition, while his own language was in an intermediate stage between a primal state and modern Aramaic.

With complete naturalness, he seems first to have transcribed the vowels, the separated usage of which as pure vowels and diphthongs had become thoroughly common in Egyptian letters. He needed but three vowels *a*, *u*, *i*, (English *a*, *oo*, *e*) for the then common vowel-sounds of his own language. For the first, he took that Egyptian hieratic character which was used most commonly for *a*, at the beginning of words. Of this letter the א of the Siloam inscription is a close copy. For *u* he took another common hieratic form. For *i (e)* the Egyptian alphabet furnished three symbols, either of which might easily be the germ of י; but in the absence of specimens of the possible oldest forms of the Semitic letter, the hieratic and demotic letters being imperfect guides, we put the three forms in our subsequent table without deciding between them. Semitic י may be a fusion of the three Egyptian forms.

When the Semitic arranger had fixed in his mind the three vowels, or perhaps written them, he encountered a peculiarity of his language. His א was to him, in certain circumstances, inseparably connected with a slight separate breathing, and this breathing in a much rarer usage was associated with other vowel sounds. He deemed no other letter than א necessary for the expression of this breathing; and in this he partly followed Egyptian usage, in which this א did service also for other vowels and diphthongs. His *u* also naturally became to him, in some circumstances, *v*; and the same is true of the corresponding Egyptian letter. If then he wrote his three vowel letters in a column, and desired to write or tabulate their full value, he was compelled to write on one side of his א another א to head a column of breathings, and on the other side of his ו another ו ranging itself with the labial letters.

He sought representatives of the resonant sounds, but the Egyptian

Digitized by Google

language used neither *d* or *g*, and perhaps at that time no *b*. He was therefore obliged to take *k* for *g* and *t* for *d*. Egyptologists concur in giving the value *b* to several Egyptian letters. Nevertheless the Egyptian *p* was much more common; and the later demotic letter which was derived from it, was used for Greek π, β and ϕ. There was, however, in some use a letter which Egyptologists call *b*, and which gave a derivative which had the Greek equivalents β, v, ϕ. Either this *p* or this *b* in hieratic form could furnish the Semitic ב and ב. We put both in our table as possible sources of Semitic ב.

For completing the column of labials, the Egyptian letters furnished a character whose later value was both *u* and *v* or *f*. It was very common, and was therefore taken for ו, and is still perpetuated in the Coptic alphabet for *f*. There was another character common in the hieroglyphics with the value of *u* and *v*, but its hieratic forms tended so much towards confusion with the *f* that it seems to have been replaced by that letter both in Egyptian and Semitic writing. Yet we have put both in our table. For *p* we find a common hieratic form of the common hieroglyphic *p*.

The columns of palatals was to be supplied. As above stated, one *k* was taken for כ. Another was needed and taken for כ. Common hieratic forms for both letters were taken. For Semitic ח the Egyptian alphabet could not be expected to offer an exact equivalent; but it gave a choice between one character which represented a harsh *h* or soft *k*, and another which in early Egyptian represented Greek *x* but in later Egyptian became *s* or *sh*. The latter, however, seems in its hieratic form to have been the prototype of ק, and the former seems in its hieroglyphic form to have furnished the model for ח.

The column of dentals was to be supplied from about eight common Egyptian representatives of *t*. Egyptologists disagree as to the derivation of the hieratic forms from the hieroglyphs representing *t*, and also as to their exact values. Three of these had so nearly an identical value that they were often interchanged in spelling the same words, and they were used in foreign words for *d* and *t*. It seems probable that the half-circle *t* which was somewhat common, was the prototype of ר, the angular form being chosen to distinguish it from ר. Three other Egyptian characters for *t* rarely interchange and had some peculiar quality. We place two of the letters in our table as the prototype of ט and צ, but the source of ת is doubtful.

The column of gutturals, or breathings, was to be finished. The common Egyptian *h* became ה. The letter ע was a Semitic invention,

Digitized by Google

and the only one in the alphabet. It was probably an imitation of an eye, and had both of its Arabic values.

The Semitic liquids are plainly hieratic Egyptian, easily recognized and traced to their sources.

The sibilants alone remained to be supplied. For many reasons, difficulties of identification are to be expected. On one hand *d*, *t* and *th* have interchanged with *s*, *ts* and *z* in many languages. On the other hand, in many languages, *g* and *k* have softened to *sh* and *zh*, and even to the sound of *s*. Again sibilation and aspiration are closely related, hence Indian *s* is Persian *h*, and Greek *h* in many words is Latin *s*. Sibilants, then, are of three kinds, one being aspirated, one having a dental quality and one having a palatal quality. Moreover we have very imperfect knowledge of the sibilants in both the Semitic and the Egyptian languages, and in both they seem to have been very changeable. The Egyptian language had no *z* or *ts*, and in later times used an *s* to represent a *z*, and *t* to represent 𓋴. Hence the nearest approach to *z* in Egyptian letters should be an *s* of the class which Lepsius would call cerebral fricative, approaching a dental character. This value Lepsius gives to that Egyptian *s* which the oldest Semitic specimens most resemble, and which we put in our table for *z*. Semitic ז would seem to have been nearly identical with English *s* in *is;* hence its tendency to interchange with ס and שׂ rather than with שׁ.

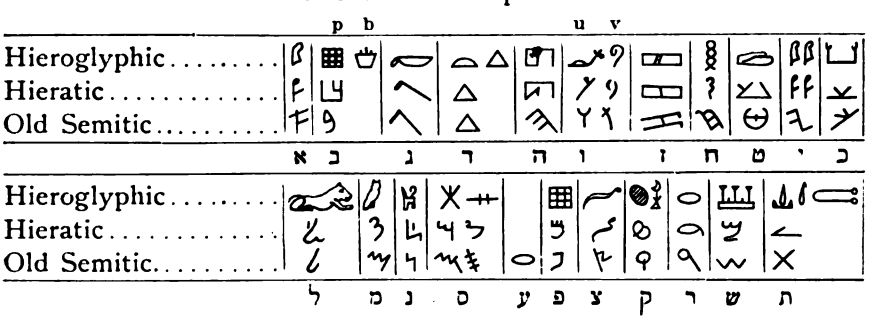
For 𓋴, transcribers use two forms of Egyptian hieroglyphic *t*, belonging in the second set mentioned above, but principally that one which we put in our table for 𓋴. It is noticeable that in the oldest Semitic relics ז and 𓋴 much resemble each other, the latter having an additional limb on the left, although this is nearly eliminated in the Siloam inscription. The Moabite stone seems to give the older 𓋴, which is the hieroglyph changed only so much as is natural in writing the character angularly and moving the pen from left to right. But 𓋴 seems never to have been an indigenous letter in Semitic languages. In Aramaic words, it often became ט and ת, and in other languages was transcribed as *t*, *s* or *z*. In Arabic it has become separated into an *s* and *d* which have a harsh quality.

Semitic שׁ is plainly Egyptian and common. The same character seems also, in Egyptian hieratic and demotic writings, to have had sometimes the value of שׂ, and it would seem that שׂ was but *s* more softly aspirated than שׁ. The distinction between ס and שׂ is not conspicuous. The disappearance of ס from Arabic and the substitution of שׂ in its place, and also the interchanges of ס and שׂ in Hebrew,

Digitized by Google

imply much resemblance in their sounds. But the entrance of ס into the Greek alphabet as *ks* implies in it an aspirated or palatal element, which is also indicated in the position assigned to it by the Semitic arranger. All things considered, ס must have been a hissed *h*, and ש an aspirated *s*, and the distinction between them was too slight for the perpetuation of both, and they have therefore nearly everywhere been merged into one true *s*.

The following table is presented in the hope that in those points in which it exhibits novelties it may be found to be based on a correct method. Yet, while the best Egyptologists are in some respects at fault, any scheme for exhibiting the derivation of the Semitic letters must be somewhat tentative until older specimens are found.



THE LAW AND THE PROPHETS.

PROF. H. P. SMITH,

Lane Theological Seminary, Cincinnati, Ohio.

Do the earlier prophetical books indicate that their authors were acquainted with the Law of Moses, i. e., with the Pentateuch in its present form? This is one of the questions subordinate to the great Pentateuch question, just now the *crux criticorum*. A recent attempt to answer it is the book of Bredenkamp* entitled "Law and Prophets." The importance of the question and the ability of this answer justify some account of the book here.

The question in debate is "exactly what is the evidence of the prophets to the Pentateuch in its present form?" The conceivable answers are numerous. If the view heretofore generally held concerning the Pentateuch is correct we might expect the prophets to make a distinct allusion to it as a canonical book, or one holding much the same position which we assign to the Bible. Their silence, however, concerning a canonical Torah, might possibly be explained on the ground that they felt themselves not to be commentators of Moses but co-workers with him. Even

* Gesetz und Propheten. Ein Beitrag zur alttestamentlichen Kritik von Lic. *C. J. Bredenkamp*, Privat-docent der Theologie in Erlangen. Erlangen, 1881 (IV. and 204 pp).

Digitized by Google

then we should expect such allusions as would show an acquaintance with the earlier Scriptures. If the Pentateuch is, on the other hand, made up of different documents, the prophets might show their acquaintance with some of these and not with others. If the documents were in existence we can hardly conceive that the prophets should ignore them or treat them as uninspired. There still remains one possibility—that the comparatively meagre remains of early prophetical literature in our possession will not furnish data for any positive answer to our inquiry.

The argument of Bredenkamp is to show the acquaintance of the earlier prophets with the whole Pentateuch, especially with the Priest-code, i. e., the legislation contained in the last part of Exodus with Leviticus and the earlier chapters of Numbers. In order to be an argument *ad hominem* it should be confined to those writings admitted by the Wellhausen school to be older than the Exile; and of course those older than Jeremiah are of the first importance. On any theory Jeremiah was acquainted with Deuteronomy, while his predecessors ought according to Wellhausen to be acquainted only with the work of the Jehovist, including the Book of the Covenant (Ex. 19–24).

What now is the answer of the prophets as thus limited? My purpose is to take up the more important passages in order, giving Bredenkamp's interpretation.

Hos. VI., 6. "*I desire mercy and not sacrifice, and the knowledge of God, rather than burnt-offering.*" This does not *disprove* the author's acquaintance with a Torah of ritual contents any more than the answer of the scribe (Mark XII., 13) proves his ignorance of it.

Hos. VIII., 11, 12. "*For Ephraim has multiplied altars for sinning, they are to him altars for sinning. I write for him* (אכתוב־לו) *my ten thousands of instruction* (תורה), *as strange they are regarded.*" The first verse indicates the prophet's opposition to the High-places, the emphasis being on the multiplication of altars. In the second verse quoted the imperfect, אכתוב, cannot be taken in the hypothetical sense (some commentators translate "were I to write") but implies Hosea's acquaintance with a Torah of numerous precepts already written down. But the *numerous precepts* must include some of ritual contents [this last assertion seems precarious].

Hos. IX., 3–5. "*They shall not dwell in the land of Jehovah, and Ephraim shall return to Egypt, and in Assyria shall they eat unclean* [bread]. *They shall not pour oblations of wines to Jehovah; their sacrifices shall no more be sweet to him, they shall be as bread of affliction to them, all that eat it are defiled; for their bread shall be for themselves, it shall not come to the house of Jehovah.*" This passage throws much light on the ancient sentiment of sacrifice. In a heathen land no offering can be brought to God, all food is unclean because not consecrated by the presentation of the first fruits (cf. Ezek. IV., 13). In the time of Hosea, also we learn that bread in a house where there is a corpse is regarded as unclean according to the law in Num. XIX., 14.

Hos. XII., 1. This passage should be emended according to the LXX. and read as follows: "*Ephraim has surrounded me with lies, with deceit the house of Israel; but Judah, they yet know God, and people of the Holy one shall it be called*" (עוד ידעם אל ועם ק' נאמר). This passage with others shows the difference

Digitized by Google

in the prophet's view of Israel and Judah, which can only be accounted for on the theory that Judah sustains the covenant from which Ephraim has rebelled. Judah's ritual is nowhere condemned, while Ephraim's is—"*As Gilead is vain, yea they became vanity, in Gilgal they sacrificed bullocks—also their altars shall become like stone-heaps on the furrows of the field*" (XII., 12).

Amos IV., 4, 5, "*Come to Bethel and sin, to Gilgal and sin yet more, bring your sacrifices in the morning, every three days your tithes. And burn with leavened bread* [מחמץ, the text seems uncertain and the exact meaning is obscure] *a thank-offering, proclaim free-will offerings for so ye have loved to have it, sons of Israel, saith the Lord Jehovah.*" The passage is evidently irony and shows that the High-places with their worship were not recognized as legitimate. Parallel is V., 4. "*For thus saith Jehovah to the house of Israel—seek me and live, and do not seek Bethel and to Gilgal do not come, and to Beersheba do not pass over; for Gilgal shall be taken captive, and Bethel shall become nought.*" Seeking Jehovah is contrasted with seeking the traditional Sanctuaries.

Amos V., 21–27. "*I hate, I reject your feasts, and I find no fragrance in your assemblies. Though ye offer to me burnt-offerings and oblations I will not accept, and I will not look at your peace-offerings of fatlings. Remove from me the noise of thy songs, and the sound of thy lyres I will not hear. But let judgment* [chastisement] *roll on as water and righteousness* [vengeance] *as an unfailing stream. Have ye brought me sacrifices and meat-offering in the wilderness forty years, house of Israel? Rather ye carried Sakkuth your king, and Kewan your altar-god, your images which ye made. And I will carry you captive beyond Damascus saith Jehovah, God of Hosts is his name.*" This difficult passage has been misunderstood; it has been supposed that משפט and צדקה mean [subjective] justice and righteousness. The exhortation however is addressed to those who wish for the day of Jehovah and is designed to affirm the prophet's declaration (V. 18) "the day of Jehovah is darkness and not light." Instead of the deliverance of which they dreamed the divine judgment must first come. The notions contained in משפט and צדקה are modified by the connection. In the second place, the usual interpretation of V. 25 is that the prophet looks back on the wilderness wandering as a golden age, and points to the absence of sacrifice as evidence that sacrifice is not of divine command. The contrary however is the case. The prophet looks on the forty years of wandering as a period of chastisement. When the divine favor was withdrawn, sacrifice was not acceptable, the people were sunk in idolatry. His meaning is not therefore that a sacrificial cultus is in itself worthless or superfluous—on the contrary it is a severe punishment to be deprived of the opportunity so to worship God.* The passage is then parallel in meaning with Hos. II., 13 f.

* I have endeavored to give Bredenkamp's view of this passage which is (on any theory) one of extreme difficulty. His argument is good as a refutation, i. e., it shows how far wrong the extreme critics are in claiming that the earlier prophets rejected a sacrificial ritual *in toto*. This passage certainly cannot be longer used to prove such rejection. Yet it is not too much to say that after all is said the passage is almost as hard to reconcile with the view commonly held among us as with the theory of Reuss and Graf. The Pentateuch certainly does not leave the impression that the Israelites were forty years (or the greater part of that time) without sacrifices. It seems scarcely probable that the prophet would have written thus if he had had our Pentateuch in his possession. I assume what can hardly be questioned, that the question in v. 25 requires a negative answer.

As to the proposed interpretation of משפט and צדקה, there can be no doubt that the former often has the meaning here assigned to it. There is much less authority for צדקה—in Isa. V., 16 quoted as parallel, the case is really quite different.

Digitized by Google

Micah. I., 15. "*Who is the sin of Jacob? Is it not Samaria? And who the High-places of Judah? Is it not Jerusalem?*" Here the *bamoth* of Judah correspond in the parallelism to the *sin* of Israel. Zion is on the other hand the mount of the House of Jehovah—IV., 1.

Micah VI., 6–8. *With what shall I come before Jehovah, shall I bow before the God of exaltation; shall I come before him with burnt-offerings, with calves a year old; will Jehovah accept thousands of rams, ten thousands of rivers of oil; shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath made known to thee, O man, what is good and what doth Jehovah require from thee, except to act justly and to love mercy and to walk humbly with thy God?*" These verses are claimed by the extreme critics as denying the divine institution of sacrifice. But in truth we have here only the thought which is expressed in Psalm LI., 18—that external rites do not effect a real reconciliation. The popular conception indeed lay exorbitant value on these, and in the order given by the prophet, burnt-offerings, hecatombs, rivers of oil, a man's own children. The more precious the gift, the more sure the reconciliation, was their thought. Such a valuation is hardly explicable unless the people believed in divine authority for sacrifice. But it must be opposed by the prophet whose mission is to reach the heart. Deuteronomy, though it fully recognizes sacrifice in its place, uses much the same language as Micah. The same thing may be said of Isa. I., 10–11.

The importance of Jerusalem in Isaiah's preaching is conceded on all hands. Wellhausen however assigns as its cause the conceptions of God's dwelling in his people, whose capital was Jerusalem. The fact is however that the Temple is everywhere in Isaiah Jehovah's dwelling, as in the passage just alluded to—"Who hath required this at your hands to trample *my courts*." In all his polemic against excessive ritual the prophet recognizes the Temple. Further examples are II., 2 (parallel with Mic. IV., 1) and IV., 5, "*And Jehovah will create over every place of Mount Zion and over its assembly* [the congregation in the Temple] *a cloud by day and smoke and flaming fire by night, for over all is* [his] *glory.*" The correct division throws חפה into the next verse. The point of the argument from this passage is that the prophet sees the central point of this glory in the מקרא of Zion, i. e., the worshipers in the Temple. Jehovah of Hosts dwells in Mount Zion (VIII., 18) and that is the "place of his name" (XVIII., 7). By this we explain the אריאל (= God's hearth) of chap. XXIX. Zion is the goal of pilgrim caravans, XXX., 29—"Joy of heart like the one going with the flute to come to the Mount of Jehovah, to the rock of Israel."

These are the most important passages discussed by Bredenkamp, from authors whose early date is unquestioned. The following however deserve mention.

Ex. XV., 16. This very early poem speaks of the unity of sanctuary. "*Till thy people pass by, Jehovah, till this people which thou hast brought pass by. Thou wilt bring them and plant them in the mountain of thy possession, the place thou hast made for thy dwelling, Jehovah; the sanctuary, O Lord, which thy hands prepared.*" This definite language can hardly mean that the whole of Canaan is the sanctuary of Jehovah.

* Inconclusive certainly is the argument from XVII., 7, 8. The passage XXIX., 13, 14, also teaches nothing concerning the prophet's attitude towards the established cult.

Digitized by Google

Psalm L. is usually reckoned to take the prophetic position concerning sacrifices. This position however judged by the Psalm itself, in no wise rejects sacrifice, nor does it countenance the idea that divine legislation cannot command ritual observances. God indeed does not need the sacrifices for himself, yet he commands (vs. 14, 15): "*Sacrifice to God a thank-offering and pay thy vows to the Most High and call upon me in the day of trouble.*" Here we must take תודה as a material thank-offering—but the emphasis is on קראני. With the sacrifice must be a calling on God. The context also makes it probable that the חקי of v. 16 were concerned with ritual. So we may regard it as probable that the Psalmist knew a Torah of ritual contexts (?).

[In passing, attention may be called to the author's ingenious rendering of Ps. XLVIII., 2, 3, although it has no direct bearing on the main subject. He proposes to make one verse end with אֱלֹהֵינוּ and another with הַר־צִיּוֹן, so that the rendering would be:

1. Great is Jehovah
   And exceedingly praised in the city of our God.
2. His Holy mountain is beautiful of elevation,
   Joy of the whole earth is Mount Zion.
3. The extreme North, the City of the Great King—
   God was made known in her palaces as a fortress,
   For see the Kings assembled, etc.

This disposes very well of the puzzling יַרְכְתֵי צָפוֹן which would more naturally refer to the situation of Nineveh than to Jerusalem.]

The book of Bredenkamp is arranged in four chapters: I., The General Presuppositions of the Prophetic Literature (the Covenant, the Torah, Holiness, an Un-idolatrous Worship); II., The Cultus; III., The Sanctuary; IV., The Ministry (Priests and Levites). The argument is directed to prove that on each of these points Wellhausen and his school have drawn unwarranted conclusions. The author claims simply, "we have found in the Psalter no single testimony *against* sacrifice as a divine institution, on the other hand we have found traces of a written liturgical legislation" (p. 71). Similarly "the idea of the prophet is *not* that sacrifices are in themselves valueless or superfluous" (p. 89); again "The prophets *do not deny* the divine sanction of sacrifice in the Mosaic Legislation (which is vouched for by all tradition) or Jehovah's complacency in sacrificial worship ..... Only the abuse and misuse of sacrifice is denounced" (p. 125). "In the course of our inquiry we have met no instance which allows us to infer the prophets to be *ignorant* of the command Deut. XII. [unity of sanctuary] or to discover in them a contrary bias." These modest claims are well founded. The argument against the critics is to this extent a good one. But it need hardly be remarked how far such an argument is from establishing what we should like to see established—the explicit recognition of the Pentateuch in Israel before the Exile. The fact that a competent investigator with the best will in the world does not at all claim that this can be established shows the insufficiency of the data at our command.

Digitized by Google

NOTES FROM ABROAD.

BY THE REV. JOHN P. PETERS, Ph.D.

In the notes in the March number of the HEBREW STUDENT I spoke of the Rev. J. N. Strassmaier's glossary to the II. and IV. vols. of Rawlinson's Inscriptions of Western Asia. I was mistaken in naming the IV. vol. Mr. Strassmaier writes me that besides the II. vol. it includes pages 9–26 and 53–58 of vol. I., pages 1–5 of vol. III. and 11–32 of V. He hopes later to publish a larger supplementary volume, a dictionary of the magical, religious, historical, and perhaps commercial texts. The present work will contain about 1000 pages when completed; 510 pages are already written, and the number of words on those pages is 4060.

Assyriologists are probably aware that vol. IV. of the Inscriptions is no longer to be had. I am informed that the British Museum will not republish that volume, but there is some hope that Mr. Pinches will undertake the task on his own responsibility. Since the first appearance of the volume in question many supplementary fragments have been found, which render its re-publication eminently desirable. The second half of vol. V. will appear in a few months; only eight plates are still lacking.

Before this reaches the HEBREW STUDENT a series of seven articles by Prof. Frdr. Delitzsch on the importance of Assyriology for the study of Hebrew will have begun to appear in the London *Athenaeum*. The same theme was chosen by Dr. Lotz for his *Probe-Vorlesung*, or trial lecture, before the theological faculty and students of the university of Leipzig in February of this year.

In a preliminary notice in the March number of the STUDENT of Lotz's *Quaestionum de Historia Sabbati Libri Duo* I spoke of his theory as to the origin of the Sabbath among the ancient Babylonians. Their Sabbath, he contends, fell on the 7th, 14th, 21st, and 28th of each month, so that at the end of the month there were two or three extra days not included in any week. The Hebrews in borrowing the institution (and name) Sabbath in so far changed it that with them the Sabbath fell on every seventh day without reference to the day of the month. This already existent custom of a seventh day rest, God sanctified later by his ordinance given through Moses. Dr. Lotz criticises and refutes Wellhausen's statements as to the late origin of the observance of the day among the Jews as one of universal rest, and its original intention merely as an opportunity for rest to slaves, cattle, &c., and contends that it was the same from the beginning to the end of Jewish history, a day of rest for all; nor was it specially a day of sacrifice, although sacrifice on the Sabbath was not forbidden among the Jews as it was among the Babylonians.

We have heard so much of late of the striking resemblance between the Hebrew and Babylonian accounts of the creation and the flood that it is interesting to see the differences noted also. In a note on p. 99, after considering the similarity of the narratives, Dr. Lotz points out the following main points in which the Hebrew is peculiar: in the narrative of creation; the spirit of God brooded over the face of the waters; every work of creation was done by the command of the divine word; the creation was completed in seven days; God gave names to the

Digitized by Google

day, the night, the firmament, &c.: in the narrative of the flood, the name Noa (נֹחַ); ark instead of boat; the species of birds sent out.

Dr. Lotz bases his argument as to the origin of the choice of the seventh day as a day of rest among the Babylonians on their system of reckoning by sixes. I do not remember to have seen anything written on the origin of this mode of reckoning, and will accordingly take the opportunity of making a suggestion of my own on the subject, which I have worked out more fully in a letter to the Biblical Archæological Society. It is well known that our systems of measuring are taken from the body. So also with counting, the body is used as the unit by which the man measures everything, and through which his knowledge is conditioned. He reckons on his fingers and naturally arrives at a decimal system, first counting five and then ten, and just as naturally arrives at a duodecimal system, first counting six, and then twelve. In the first case he counts the fingers exclusive of the whole hand, in the second case he includes the hand. The one is as *natural* as the other. In this way, from counting on the hands, have arisen both the decimal and the duodecimal systems, through the intermediate stages, apparently, of counting by fives and by sixes. The old Babylonians were still in the stages of counting by sixes, and, if Dr. Lotz's theory be correct, we may regard the week as a relic of that stage of arithmetical culture.

In a note to an article on יהוה in the January-February number of the STUDENT, I suggested that אב in such names as אַבְרָם, אֲלִיאָב, &c., was a divine name. I have since ascertained that it is actually so used in some Phœnician inscriptions. Compare, for example, אב שרדן, Ab of Sardinia. It seems to be used in the same way furthermore, in some of the Sabæan or Himyaritic inscriptions, as in the name Wad-Ab, and perhaps in the name Rab-Abum.

In noticing Dr. Fritz Hommel's *Die vorsemitischen Kulturen in Aegypten und Babylonien* in the March number of the STUDENT, I objected to the statement, as an indubitable fact, of the theory of the Egyptian origin of the Phœnician alphabet. I was not at the time prepared to speak more definitely on the subject, but I may now say that I believe I am in a position to prove the Babylonian origin of our alphabet. According to their own tradition the Phœnicians were emigrants from Babylonia. Even if they emigrated as early as 3000 years B. C., and probably the date of their emigration was later, they must have left a country in which the art of writing was already known. We can go back with certainty to at least 3800 B. C. and say that writing was at that time already an old art in Babylonia. A priori, it seems probable that the Phœnicians coming from that country would know the art of writing and bring it with them, instead of borrowing an entirely new and strange method from the Egyptians. This a priori probability I believe I can now prove to be a fact. A detailed *resume* of the argument cannot be given until the paper is published.

A rumor reaches me that a much revised translation, or perhaps better American edition, of the 9th edition of Gesenius' Hebrew Dictionary is being prepared by two competent American Hebraists.

I believe I have seen in the book list of the HEBREW BOOK EXCHANGE Muerdter's *Kurzgefasste geschichte Babyloniens und Assyriens*. In reading the first part of the book I notice on page 20 ss. the god *Il* spoken of as the chief god of the Babylonian

Digitized by Google

pantheon. This was the opinion of Prof. Frdr. Delitzsch, which he has now retracted (cf. HEBREW STUDENT, Vol. II., p. 141), and I am not aware of any other authority for the statement. I believe Anu is generally regarded as the chief god.

On page 34, Muerdter speaks of Nebo as god of the planet Mercury. Lotz seeks to prove that Nusku, or Nusuku (נְסַרְךְ) was the god of that planet. Recent discoveries have revolutionized ancient Babylonian chronology also; so, for example, Sargon, king of Agade, who is spoken of on page 83 as ruling probably somewhere about 2000 B. C., is now known to have reigned about 4000 B. C.

The British Museum has just published a guide to the Konyunjyik gallery of Assyrian-Babylonian antiquities. An historical and general introduction by Mr. T. G. Pinches gives the book an independent value. The present cheap edition costs 4d. A slightly more expensive edition (about 1s.), containing several plates, will appear shortly.

Last year Mr. Pinches published the first part of a Babylonian chrestomathy, the previously existing chrestomathies, all being Assyrian. The second part will probably appear soon after volume V. of Western Asia Inscriptions.

It has been for some time announced that Dr. Lotz is preparing a dictionary of Assyrian and Babylonian proper names.

In HEBRW STUDENT for January-February, p. 212, I said that Prof. Dillmann holds the chronological order of the component parts of the Hexateuch to be A B C D. He writes: "I have not said it, and do not affirm it, but say (p. 11 of introduction) that there are very old elements (Bestandtheile) in the very much revised document A."

ALCUIN'S BIBLE.

BY REV. JUSTIN A. SMITH, D. D.,
Editor of *The Standard*.

In the library of the British Museum is the manuscript of what is termed "Alchuine's [Alcuin's] Bible." It is a manuscript copy, in Latin, of the entire Bible, made, in part at least, by Alcuin himself, though in part, as seems likely, by some of the students in the Monastery of Tours, in Normandy, of which Alcuin was Abbot in the latter part of the eighth century and beginning of the ninth.

Of Alcuin's connection with the court of Charlemagne, and his active cooperation with that great ruler in efforts to promote good learning, and to correct in some degree the barbarism of the age, historical students are well aware. It seems, by a letter of Alcuin to a sister of the emperor, named Gisla, that by order of Charlemagne he wrote out a copy of the Latin Vulgate with emendations,—the date of this letter being A. D. 799. The Vulgate version of the Holy Scriptures, made by Jerome, had been, as appears by this letter, corrupted through the ignorance or carelessness of transcribers. It was Alcuin's purpose, under direction of the emperor, to correct these errors, and thus secure a pure version in the Latin tongue. It would appear that this version was completed in the year following

Digitized by Google

the date of the letter alluded to; for in that year a copy was presented to the emperor by Alcuin, in memorial of his coronation at Rome, in St. Peter, an event which took place Dec. 25, A. D. 800. In sending this copy to the emperor, Alcuin accompanied it with the following epistle:

"After deliberating a long time what the devotion of my mind might find worthy of a present to the splendor of Your Imperial Dignity and increase of your wealth, that the ingenuity of my mind might not become torpid in idleness, whilst others were offering various gifts of riches, and that the messenger of my littleness might not come empty-handed before the face of your Sanctity,—I found at length, by the inspiration of the Holy Spirit, what it would be competent to me to offer, and fitting for Your Prudence to accept. For to me, thus enquiring and considering, nothing appeared more worthy of Your Peaceful Honor than the gift of the Sacred Scriptures; which, by the dictation of the Holy Spirit and the mediation of Christ God, were written with the pen of celestial grace for the salvation of mankind; and which, knit together in the sanctity of one glorious body and diligently amended, I have sent to Your Royal Authority by this your son and faithful servant, so that with full hands we may assist in the delightful service of Your Dignity."

It is not absolutely certain that the manuscript copy now in the British Museum is the one thus presented by Alcuin to Charlemagne, yet it has long been held to be so, its history being traced as follows: At the death of Charlemagne, it passed into the hands of his grandson and successor, Lothaire. By Lothaire it was presented to the Benedictine Abbey of Rouen, in the duchy of Treves. In 1576 that abbey was dissolved and its revenues appropriated by the Elector of Treves; the monks, however, carrying this valued manuscript to Switzerland, and depositing it in the monastery of Moutier Grand Val, near Basle. Thence it was taken to the town of Delémont, in the canton of Berne. Here it remained until 1793, when, with other like treasures, it was seized by the French and passed ultimately into the hands of M. de Speyr Passavant, a French gentleman. It was brought to England in 1836 and sold to the Trustees of the British Museum for £750 ($3,750).

These details, with many others, are furnished in a rare work, entitled "Historical and Literary Curiosities," by Charles John Smith, F. S. A., and published in London, in 1852, by Henry G. Bohn. In this work a *fac simile* is given of the commencement of the Book of Genesis, as found in the manuscript. It is a most beautiful example of the style in which manuscripts of the age to which this belongs were "illuminated" and otherwise executed. At the top of the page are the words, "*Incipit Liber Geneseos*," and the first verse begins, "*In principio creavit Deus.*" The illuminated letter is the "I" in the first word of the verse. The letter is made to extend along the margin the whole length of the page, and is brilliantly ornamented with leaves, flowers, and wreathed "fretwork" in bright colors. The manuscript itself is beautifully written, and affords an interesting specimen of the elaborate care bestowed upon work of this kind as done in monasteries.

It may interest the reader to have before him a few of the opening verses of the first chapter of Genesis, as they are in the manuscript, with an indication of some of the changes or "emendations" made in the Vulgate as copied. We take the following:

(1) In principio creavit Deus coelum et terram. (2) Terra autem erat inanis et vacua, et tenebrae super faciem abyssi, et Spiritus Dei ferebatur super aquas. (3) Dixitque Deus: Fiat Lux. Et facta est lux. (4) Et vidit Deus lucem quod esset bona: et divisit Deus lucem a tenebris. (5) Appellavit lucem diem, et tenebras noctem: Factumque est vespere et mane dies unus. (6) Dixit quoque Deus: Fiat firmamentum in medio aquarum: et dividat aquas ab aquis. (7) Et fecit Deus firmamentum. Divisitque aquas quae erant sub firmamento ab his quae erant

Digitized by Google

super firmamentum. Et factum est ita. (8) Vocavitque Deus firmamentum coelum: et factum est vespere et mane dies secundus. (9) Dixit vero Deus: Congregentur aquae, quae sub coelo sunt, in locum unum: et appareat arida. Factumque est ita. (10) Et vocavit Deus aridam, terram, congregationemque aquarum appellavit maria. Et vidit Deus quod esset bonum.

The "emendations" in this part of the manuscript are not important, yet they may illustrate some part of the method followed. In v. 2, *tenebrae super* is written instead of *tenebrae erant super*, as in the Vulgate. In v. 9, instead of *et factum est ita*, the manuscript has *factumque est ita*. In v. 12, not copied here, *et ferentem semen* is substituted for *et facientem semen;* and in v. 13, *factumque est* is substituted for *et factum est*. In his letter to the emperor, Alcuin speaks of the condition of manuscripts copied, and of the care required in transcribing them. He is alluding to the work done in the manuscript as sent. "The force of expressions," he says, "is most excellently set off by the distinctions and small differences of the points which should be employed; but yet, by reason of the rudeness of ignorance, their use has almost entirely disappeared from our writings. All the graces of wisdom, however, as well as the wholesome ornaments of learning, Your Nobility has diligently begun to renew: so that the use of those points is to be seen restored in the hand-writings of the best manuscripts." Some of his directions to copyists are still extant in a metrical Latin inscription composed for the monastery at Tours. It is thought that the manuscript of which mention is here made, may have been copied in the very *scriptorium*, or writing chamber, where the inscription was suspended. Some one has rendered it in English verse, as follows. It is copied here, heading and all:—

INSCRIPTION LXVII.

FOR THE MUSEUM FOR THE WRITING OF BOOKS.

Here, as thou readest, those Transcribers sit,
Whose pens preserve the words of Sacred Writ;
And to the Sainted Father's love divine
This quiet chamber also we assign.
Let them that write those holy truths beware
Their own vain words that they insert not there:—
Since, when frivolities the mind engage,
They lead the hand to wander from the page.
But let them ask of learned studious men,
And cross the hasty fault with faithful pen,
Distinct and clearly be the sense conveyed,
And let the points in order be displayed.
Nor falsely speak the text when thou shalt be
Reader before the good Fraternity;
When to the Church the pious Brethren come,—
And for a casual slip with shame be dumb.
Write then the Sacred Book,—'tis now a deed
Of noblest worth which never lacks its meed.
'Tis better in transcribing books to toil,
Than vines to culture, and to delve the soil;
Since he who lives to meaner works confined
May serve his body best that feeds his mind.
Yet whatsoe'er thou writest, old or new,
Some master-work should be brought forth to view.
The praise of numbers on such labors fall,
The Fathers of the Church are read by all.

This may give us a glimpse of the better side of monastic life a thousand years ago.

Digitized by Google

EDITORIAL NOTES.

The End of the Current Volume.—With this number THE HEBREW STUDENT closes its second volume. It is believed that the journal has come to occupy a recognized position among periodicals. Certainly no more appreciative reception could have been expected for it than that which it has received. Whether this has been deserved may, of course, be a question; but this, at all events, is true: that the motive which prompted the institution of the journal has been recognized as one worthy of encouragement. Many, even among those who were directly interested in the undertaking, doubted the possibility of its being made a success. It was not certain that sufficient matter of a suitable character could be obtained to authorize the publication of a *monthly*. It was also doubted whether a constituency sufficiently large could be secured to furnish a financial basis. We believe that a reasonable degree of success has attended our efforts in both of these directions. It would be difficult to find contributions of a higher class than those which have appeared in the pages of the present volume. A glance at the *Table of Contents*, or at the *Index* will satisfy, we are persuaded, even the most critical. We hope, however, to make the next volume more varied and interesting. New features will be added, and, in some of the departments, much improvement may be expected. It is not easy to establish financially a journal of this character. If this had been accomplished in eighteen months it would have seemed miraculous. The undertaking is especially difficult from the fact of the exceedingly low subscription price. The increase has been a regular, and even rapid, one. It is necessary, however, that the friends of the journal render telling service in this regard. Much, it is true, has already been done, but there yet remains much to do.

The Study of Arabic.—This age is an exceedingly practical one. Very little study is carried on for the sake of the study itself. It must have some practical bearing upon a definite end which is in the mind of the student. Perhaps it is better that this should be so. Judged in this light, of what service is the study of Arabic? It may be said, *first*, that for the sake of the Arabic literature, it is well worth while to study the language. The richness and variety of the literature is proverbial. Almost countless are the works of poetry, philology, history, geography, mathematics and astronomy. It is true that the literature does not go back much farther than the time of Mohammed, and that, by the fourteenth century, it had passed its acme; it is, however, to be remembered that those who speak it today occupy a large portion of the earth's surface, and that it is the ecclesiastical language of one of the most wide-spread religions upon the globe. But not only is the literature a rich one; the language itself is rich almost beyond belief. It has a vocabulary of 60,000 words, a variety of expression unequalled in any other language. It is said that for *sword*, there are 1000 terms; for *lion*, 500; for *misfortune*, 400; for *serpent*, 200. A *second* reason for the study of Arabic is the use which may be made of the knowledge thus gained in determining the meaning of Hebrew words. As all know, the list of words which occur but once or twice in

Digitized by Google

the Hebrew Bible is quite large. Perhaps the greatest aid in settling the meaning of these words, next to that derived from a study of the context, comes from investigating the sense of the same root in the cognate languages, and in this investigation, the Arabic plays a prominent part. A *third*, and perhaps most interesting, use of such knowledge is found in the light which is thrown upon the grammatical forms of the Hebrew. It may surprise some to know that the Arabic is in fact a much *older* language than the Hebrew; that is to say, the language, not the literature, is more primitive. Hebrew literature, it is true, had ceased to flourish 1500 years before Arabic literature first made its appearance, yet the Hebrew is a "language which is *prematurely old*, while Arabic under the influence of favorable external conditions, retained till a much later date the vigor and luxuriance of its youth." We know that in some particulars the Latin is older than the Greek. If the space permitted many proofs of this fact might be cited; for a brief, but satisfactory, presentation of this point, the reader is referred to Driver's Use of the Tenses in Hebrew (second edition) Appendix III., pp. 249–272. It is sufficient to say that a slight knowledge of Arabic is necessary to a full and clear apprehension of the grammatical forms of the Hebrew. Every student of Hebrew should, therefore, look forward to gaining at least some acquaintance with Arabic.

An Increasing Interest in Old Testament Study.—There can be little doubt that there is an increasing interest in Old Testament study, and in the studies directly and indirectly related thereto. The following facts, among others, which might be mentioned, seem to be indications of this increase:—

(1) Not long since it was the custom in our theological seminaries to have the work in both Old and New Testaments performed by a single professor. This custom no longer prevails. The seminary which does not appoint a man who shall give his whole time to this department, is regarded as decidedly behind the times. Nor indeed is this all. So important has this work become, and so much is expected from him who has charge of it, that in our largest and best equipped seminaries, an assistant professor is appointed, in order that *all* of the work necessary may be done, and done *well*.

(2) Old Testament questions receive more than their proportionate amount of attention in all the leading Reviews; and in the weekly religious journals, they occupy a continually increasing proportion of the space allotted both to contributors and to the editorial department. It is true also that of religious publications a very considerable number bear upon this department of study.

(3) In the meetings of those societies organized for biblical study and exegesis, by far the larger number of papers are upon topics pertaining to the Old Testament. For example, in the Annual Journal of the Society of Biblical Literature and Exegesis, just published, out of seven papers, five touch directly or indirectly on Old Testament questions.

(4) That a greater interest is felt by theological students in the study of Hebrew is evident. This study is no longer regarded as of little practical use. Where there formerly was lack of interest, there is now even enthusiasm, and it is not seldom that we hear of young men in various seminaries preparing themselves to do special work in this department.

Digitized by Google

(5) Nor is this interest restricted to theological students. Thousands of ministers have taken from the upper shelf the Hebrew Bible, which had lain for years covered with dust, and are now going deeper than ever before into the hidden mysteries of the sacred word. The better class of teachers in our Sabbath Schools begin to feel that they, too, need a better knowledge of the word they teach, a knowledge to be gained only from an acquaintance with the original.

That there is a greater interest in Old Testament study now than ever before is certain. Nor is it an interest which is to be found only among professional students, but one which is in a true sense popular. And we believe that it is to go on increasing, and that it is to become more and more popular. The people of to-day are more widely interested in the questions at issue, and better informed upon them than those of any previous generation. The time is no longer, when the decision of all questions of importance must be relegated to a *few* scholars. Where there is one Old Testament scholar to-day, there will, soon, be ten, and the results of this general increase of interest will be felt in every quarter.

BOOK NOTICES.

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

ORIENTAL LEGENDS.*

The poet Longfellow said of these "Legends," "*I have read your various 'Oriental Legends' with great pleasure.*" These words should secure for them a careful reading. The writer is the minister of Congregation Anshe Chesed, Vicksburg, Miss. He has collected in this volume verses which have appeared from time to time. The collection must have great interest for those who are, or desire to become, familiar with some portion of that rich store-house of legendary lore, the Haggadah, the legendary part of the Talmud. In beautiful verse are treated "The Birth of the Heart," "The Creation of Man," "The Creation of Woman," "Paradise Lost and Regained," "Solomon's Judgment," King and Prophet," etc., etc. The last poem, "Epitoma Judaica," was a dedicatory address at the erection in Philadelphia, 1876, of Ezekiel's Statue of Religious Liberty. It is an epitome of Jewish history, short, but full of vividness and pathos. A stanza or two will best illustrate the author's style and power:

> And Moses came and saved his shackled Race.
> The freedmen stand on awe-topped "Sinai's" base.
> And there, from out of thunder, clouds and flame,
> Eternal truth, the laws of mankind came.
> "I am thy God!" Be free! have love and grace,
> Heaven folding Earth, her mate, in fond embrace,
> "Amen!" did loud the universe proclaim.
> Our globe turned into one great Synagogue,
> And benediction was—the Decalogue.
> * * * * * * *

* Oriental Legends and other Poems, by Rabbi H. M. Bien. New York: Brown & Derby. Large 8vo, pp. 198. Price, $2.00.

Digitized by Google

And when the clash of armor ceased, Rome was no more, nor Greece;
New rulers occupied the thrones, new thoughts came with the peace.
An humble child of Nazareth, of Jewish parents born,
A martyr on the crucifix, wreathed with a crown of thorn—
He preached the law, he taught reform, to worship the Creator,
He died the death at Roman hands, as died with them the traitor.
Meek, simple loving words his were, full of God's spirit each,
In different terms, but self-same sense as Laws and Prophets teach.
His followers were few at first, but soon in numbers swelled,
And then increased to multitudes, that were unparalleled.
But as they grew, his thoughts, his words, his labors were deserted;
They turned the teacher to a God: his mission was perverted.
At least so thought the Jews; and so they think this very day.

The book is well printed. The first edition, we understand, is already exhausted.

THE HISTORY OF THE RELIGIONS OF ISRAEL.*

This is a brief account of Israelitish history from the standpoint of the most advanced school of German criticism. In no other book, will one find the opinions of this school stated so clearly and so succinctly. It is intended for children of twelve years and upwards, but, we fear, the author has misjudged the capacity of the average child of that age. It is no part of our purpose to criticise the views presented. A very brief statement of some of the more important features must suffice. The whole period is divided into five divisions: "(1) The *formative*, extending from the earliest times to about the end of the ninth century B. C.; (2) The *prophetic*, from this point to the Exile, sixth century B. C., the Exile being a transition period; (3) The *priestly*, from the return to about the first century B. C.; (4) The *scribal*, extending from this point on to the eighteenth century of our era; (5) The *modern*, including the last hundred years." During the *first* period everything is unsettled. Only a few short poems and historical sketches are to be assigned to this period. While from a political stand-point the second period was a failure, religiously great progress was made. Until this time they had believed in the reality of other gods, but now they are taught to believe that there is no God but "Yahve." The temple-worship begins to be organized, and a beginning is made in the way of recording laws (Deut.) The *third* period is the time of reflection. Precepts are laid down, rules are prescribed. While the prophets held sway during the *second* period, the *third* is controlled by the priests and scribes. The Pentateuch comes into its present shape about 450 B. C. During the *fourth* period attention is given to law and tradition, while the fifth period (1780–1880 A. D.) is termed the period of *reason*. A few sentences taken from various portions will indicate the stand-point from which the history is written. "We may probably look on it as an historical fact that the Israelitish tribes at a certain time (perhaps about B. C. 1330) left the frontiers of Egypt, and made their way towards Canaan; but we know little of the particulars of the movement. The story in Exodus tells us of the event as pious Israelites long afterwards thought of it, but we cannot be

* The History of the Religion of Israel: An Old Testament Primer, by Crawford H. Toy, Professor of Hebrew Language and Literature in Harvard University. Boston: Unitarian Sunday School Society, 1882. Price, 75 cents.

Digitized by Google

sure that their recollection was correct..... The law grew up gradually, and hundreds of years after Moses, when pious prophets and priests gathered together the religious usages of their times, they thought that it must all have been revealed in the beginning by the God of Israel, and so they came to believe that their great deliverer from Egyptian bondage had received it all at once..... The story of Samson is so full of legend that it is hard to extract history from it. Some writers suppose that it is all a sun-myth, like the story of Hercules. It is possible that it is a mixture of history, legend and myth..... Much that Chronicles says of the temple-service is not reliable. The life of David in Samuel contains some repetitions and obscurities, but is in the main trustworthy. The history of Samuel in Kings seems to be somewhat embellished. Such embellishments, however, are simply records of traditions; the historical books of the Old Testament (except, perhaps, Chronicles) are honest endeavors to set forth the facts of the history." Of Jonah it is said that "its religious value is independent of the adventures in chapter III. of Esther, that "it is hardly reliable history." Space has been taken thus to indicate the character of the book (1) because it is not supposed that many of our readers will have an opportunity to read it, and (2) because the criticism of it would involve a discussion of all the questions of "higher criticism" which have thus far come up, a task which we cannot here well undertake. It may be said in conclusion (1) that the adoption of such views would seem to imply the rejection of all belief in the inspiration of the Old Testament, and (2) that we cannot understand just how the New Testament is to be interpreted if all this is shown to be true.

MOSES AND THE PROPHETS.*

This volume is a re-print of articles in review of the works named in the title, which appeared in various numbers of the "Presbyterian Review" and the "Princeton Review." It includes also under "Preliminary Remarks," the opening lecture of the session in Princeton Theological Seminary, Sept., 1881. In these remarks the writer presents vividly the present state of the discussion; he compares to advantage the work of English deists, German rationalists, French infidels, with the unbelieving higher criticism. Hitherto the churches of Great Britain and America have been sheltered from these critical contests by remoteness of position, by the barrier interposed by the difference of language, and by the lack of sympathy with the "theological bias" betrayed by these hypotheses. But the aspect of affairs has changed. Theological controversy is not so general. The tendency of the times is liberalism. The same reverence for the authority of the Scriptures nowhere exists. In this condition of things the barriers of distance and language are removed. The contest is now to be carried on in our own land and language. The particular hypothesis now ascendant demands an entire reconstruction of Old Testament history, requires an entire change of the opinions now

* Moses and the Prophets: The Old Testament in the Jewish Church, by Prof. W. Robertson Smith; The Prophets and Prophecy in Israel, by Dr. A. Kuenen; and The Prophets of Israel, by W. Robertson Smith, LL. D. Reviewed by William Henry Green, D. D., Professor in Princeton Theological Seminary. New York: Robert Carter & Brothers, 8vo, pp. 368. Price, $1.50.

Digitized by Google

held as to the manner and character of divine revelation. The Remarks close with a most earnest appeal to ministers and theological students to place themselves in a position to understand and assist in settling these vital questions. In addition to these "Preliminary Remarks," the reviews of the books mentioned in the title, there is a most valuable chapter on the "The Worship in High-Places," in the course of which it is sought to prove that there was but one Sanctuary prior to Samuel. "There is not from Joshua to Samuel a recorded instance of sacrifice elsewhere than at Shiloh which is not explicitly declared to have been offered either in the presence of the Ark, or in connection with an immediate manifestation of the presence of Jehovah or of the Angel of Jehovah. And no sacrifice was offered by any one not a descendant of Aaron, except when Jehovah or the Angel of Jehovah had appeared to him. The only exceptions are expressly characterized as open and flagrant transgressions of known law." It will be seen how important a statement this is, especially in view of the fact that upon this point critics found their chief argument against the antiquity of the Levitical law. Whether Dr. Green succeeds in establishing this statement, is a question, on which of course a difference of opinion exists; this, however, is certain, that if Dr. Green has not established it, there is no one who need undertake to do so. His defense of this position is the most able and the most convincing of any that has yet been made. It must be confessed that there are difficulties on both sides of this question, for some of which no solution seems possible. It is however such work as has been done in the volume before us that will eventually clear up these matters. Let us thank God that there are such scholars as Professor Green, and let us pray that his life may long be spared to carry on the work for which he is so eminently adapted, in which he has already accomplished so large results.

CURRENT DISCUSSIONS IN THEOLOGY.*

"The aim of this work, which is intended as the first of a series, is to aid ministers and theological students in keeping themselves abreast of the thinking and investigations of our times in the various departments of theology. It is proposed to give an annual digest of the most important contributions in exegetical, historical, systematic and practical theology, in a popular yet accurate way." The authors thus indicate their purpose, and a worthy purpose it is. Why such a thing has not been undertaken before is the question that at once suggests itself. That part of the work performed by Professor Curtiss, is, of course, of most interest to us. After a brief introduction in which he speaks of the "Present State of Old Testament Studies," he takes up the matter in hand. Chapter I. presents the "Relations of Science to the Biblical Record," under which comes up for consideration (1) Scientific Theories respecting the Origin of the World, of Man, and of Human Speech; (2) Ancient Traditions which illustrate the opening chapters of Genesis; (3) Chronology; (4) Relation of Ancient Peoples of Civilization to the Origin of the Hebrew Nation; (5) Geographical Research. Chapter II. deals with

* Current Discussions in Theology. By Professors Boardman, Curtiss & Scott, of Chicago Theological Seminary. Volume I. Introductory. Chicago: F. H. Revell, 148 & 150 Madison Street. 12mo, pp. 217. Price, $1.00.

Digitized by Google

the "Critical Pre-requisites for Old Testament Exegesis." Chapters III., IV., and V. deal with Old Testament Introduction, presenting briefly the latest views propounded concerning each book. Chapter VI. takes up "The Old Testament Canon," and Chapter VII., "The Old Testament Text." Of necessity the matter is only a sketch of the ground which it covers, the entire space occupied by the department of the Old Testament being 80 pp. It ought to be said (1) that this is the latest and freshest presentation of these subjects; (2) that no one is more able than Dr. Curtiss to do such a work well; (3) that the work, as a whole, fills a place in theological literature never before filled; and (4) that such an undertaking as this ought to receive the support and patronage of every man or woman interested in Biblical or Theological Study.

SEMITIC AND OLD TESTAMENT BIBLIOGRAPHY.

FOREIGN LITERATURE.

JARRETT, TH., The Hebrew Text of the Old Covenant, two vols. I., Text (transliteration), II., Vocabularies. London.

PEROWNE, ARCHDEACON, Obadiah and Jonah, Cambridge Bible for Schools. Cambridge: *University Press.*

EDERSEIM. E. W., Laws and Polity of the Jews. London.

PEROWNE, J. J. S., The Book of Psalms XX. Fifth Eng. ed. London: *Geo. Bell & Co.*

OLD TESTAMENT COMMENTARY for English Readers. Vol. III. London: *Cassell & Co.*

STEWART, A., The Mosaic Sacrifices and Job. 8vo., cl.....$ .90

SIME, J., The Kingdom of all Israel: its history, literature and worship. London: *Nisbet*, 1883. 8vo., 610 pp.....$4.00

EWALD, H., History of Israel. Tr. from the German, by J. F. Smith. Vol. VI. London: *Longmans.* 8vo., 462 pp.....$4.00

ZSCHOKKE, H., Das Weib im alten Testamente. Wien: *Kirsch*, 1883. VII., 244 S. gr. 8.....$. 60

ZIEMLICH, B., Goethe u. das alte Testament. Vortrag. Nuernberg: *Korn*, 1883. 30 S. gr. 8.....$ .12

AMERICAN LITERATURE.

KELLOGG, S. H., D. D., The Jews: or, Prediction and Fulfillment. New York: *A. D. F. Randolph & Co.* 12mo., cl.....$1.25

HOWISON, R. R., God and Creation. Richmond, Va.: *West, Johnson & Co.* Cl., pp. 278.....$2.00

MOMBERT, J. I., D. D., A Hand-book of the English Versions of the Bible; with copious Examples and Comparative Tables. New York: *Randolph*, 12mo, cl., pp. 500.....$2.50

CLARKE, Dr. J. F., Ten Great Religions, Pt. II. A Comparison of all Religions. Boston: *Houghton, Mifflin & Co.* Pp. 413.....$3.00

Digitized by Google

GEIKIE, DR. C., Hours with the Bible, Vol. V. From Manasseh to Zedekiah and Contemporary Prophets. New York: *James Pott*. Pp 496.....$1 50

WILLSON, M. & R. P., Mosaics of Bible History, Vols. II. New York: *Harper and Bros*.....$3.00

RECENT ARTICLES.

DELITZSCH, PROF., Importance of Assyriology to Hebrew Lexicography. *The Athenaeum*, I., No. 2897, pp. 569-'70; II., No. 2898, pp. 602-'3.

ARNOLD, MATT., Isaiah of Jerusalem. *Nineteenth Century*, Apr. 1883.

BREDENKAMP, C. J., Zu. Gen. XX., 17, 18. *Ztschr. f. kirch. Wissenschaft u. kirch. Leben*, XII., 1882, 671-'72.

DELITZSCH, FRANZ, Urmosaisches im Pentateuch, VI. Das amoritische Siegeslied, Num. XXI., 27, 30. *Ztschr. f. kirch. Wissenschaft u. kirch. Leben*, XI., 1882, pp. 561-'73.

HAPPEL, J., Die Verwandtschaft des Buddhismus u. d. Christenthums. *Jahr. f. Prot. Theol.*, II., 1883, pp. 354-421.

WUENSCHE, AUG., Die Raethselweisheit bei d. Hebraeern, *ib.*, 422-460.

CLARKE, DR. J. F., Affinities of Buddhism and Christianity. *N. Amer. Rev.*, May 1883, pp. 467-477.

PAINE, PROF. J. A., The True Mount Lebanon — The name an Index to the Place. *Journal of Christ. Philos.*, Apr. 1883, pp. 365-379.

RAWLINSON, PROF. G., The Antiquity of Man Historically Considered. *Journal of Christ. Philos*, pp. 339-364.

MOMBERT, REV. J. I., D. D., On Job XIX., 25-27. *Journal of Society of Bibl. Lit. and Exeg.*, June and Dec. 1882, pp. 27-39.

FERGUSON, REV. H., An Examination of the Use of the Tenses in Conditional Sentences in Hebrew, *ib.*, pp. 40-94.

BROWN, PROF. F., The New Testament Witness to the Authorship of Old Testament Books, *ib.*, pp. 95-121.

PICK, REV. B., Lost Hebrew Manuscripts, *ib.*, pp. 122-127.

BEECHER, PROF. W. J., בְּרֹא in Josh. XVII., 15, 18, and Ezek. XXI., 24, XXIII., 47, *ib.*, pp. 128-133.

PHILIP H. WICKSTEED, The Literature of Israel. *The Modern Review*, Jan., pp. 1-23.

REVIEWS.

ROBERTS, REV. ALEX., Old Testament Revision. *The Athenaeum*, No. 2897, pp. 564-'5.

BAETHGEN, FRD., Syrisch (Syriac Literature of 1881) *Ztschr. d. Deutsch. Morg. Gesells.*, I., 1883.

SCHLEUSNER, G., Die Bedeutung d. Ausgrabungen in dem Euphrat-u. Tigrisbebiet f. d. alte Test. By G. Burkhardt: *Deutsches Litblt.*, Apr. 7.

TOY, C. H., The History of the Religion of Israel. *The American Hebrew*, May 4, 1883, p. 135.

GREEN, W. H., Moses and the Prophets. *The American Hebrew*, June 1, 1883, p. 27.

LENORMANT, The Beginnings of History. *The Independent*, May 31, 1883, p. 11.

Digitized by Google

General Index.

Accents. Antiquity and Authority of the Hebrew Accents, - - - 164
Alcuin's Bible, - - - - - - - - - - - - - - - 322
Andrews, Prof. E. Benj., On the New Pentateuch-Criticism, - - - 97
Assyrian Grammar, Introductory Paper upon, - - - - - - - 214
Beecher, Prof. Willis J., D. D., Had the Massorites the Critical Instinct? 1
The Men of the Great Synagogue, - - - - - - - - - 201
Bibliography, Semitic and Old Testament, - - 187, 221, 254, 286, 331
Book Notices: Ancient History, Outlines of, 284; Aryo-Semitic Speech, 124; Beginnings of History, 220: Christian Sabbath, 219; Current Discussions in Theology, 330; Enoch, The Book of, 31; Faiths of the World, 184; Galilee in the Time of Christ, 219; Gesenius' Dictionary, 248; Hebrew Syntax, Outlines of, 125; History of the Religions of Israel, The, 328; Kuenen's National Religions and Universal Religions, 185; Law and the Prophets, 315; Lectures on Haggai and Zechariah, 285; Letters of Certain Jews to Monsieur Voltaire, 186; Libri Danielis, Ezrae et Nehemiae, 182; Mishna, An English Translation of the, 127; Mosaic Era, 218; Moses and the Prophets, 329; Muhammed in Medina, 182; Notes, C. H. M's., 94; Old Testament Ethicst Vindicated, 183; Oriental Legends, 327; Pentateuch, A study of the, 30; Porta Linguarum Orientalium, 126; Primitive Belief, Outlines of, 95; Quran, Comprehensive Commentary on the, 30; Science of the Day and Genesis, 285; Sprueche Der Vaeter, Die, 183; Types of Genesis, 284; Use of the O. T. in the Study of the Rise of our Doctrines, 94; Yalkut on Zechariah, - - - - - - - - - - - - - - - 283
Briggs, Prof. Chas. A., D. D., Robertson Smith's Prophets of Israel, - 8
The Literary Study of the Bible, - - - - - - - - - 65
The Little Book of the Covenant, - - - - - - - - 264
The Greater Book of the Covenant, - - - - - - - - 289
Burnham, Prof. S., Isagogical Introduction to the Prophecy of Nahum, - 37
Clarke, Prof. John C. C., Jacob's Zodiac, - - - - - - - - 155
Origin of the Semitic Alphabet, - - - - - - - - - 309
Cobb, Rev. Wm. H., The Genuineness of Isaiah's Prophecies, - - - 77
Crandall, C. E., The Book of Ruth, Considered Statistically, - - - 18
Critical Notes: Construction with לְמַעַן, 171; Inverted Nûns in the Bible, 169; Psalm xc., 3, 172; Samuel, Some Emendations to the Text of, - 170
"Day of the Eternal," - - - - - - - - - - - - - - 83
Denio, Prof. F. B., Prepositions of the Verbs Meaning to Believe or Trust, 277
Delitzsch, Prof. Franz, Traces of the Vernacular Tongue in the Gospels, I., 81. Same, II., - - - - - - - - - - - - - - 104

Digitized by Google

Elijah, the Great Prophet Reformer, - - - - - - - - - - 243
Editorial Notes: Agitation, The Eve of an, 89; Another Professor of Hebrew at Harvard, 26; Arabic, The Study of, 325; Bibliography, 178; Conservative Attitude, 179; Critical Questions, The general Interest in, 247; Criticism and the Canon, 279; Current Volume, The end of the, 325; Delitzsch and Peters, 178; Eisegetical Presumption, 90; Ethiopic, 246; "Higher" Criticism, 217; High-Places, 246; Knowledge of Hebrew, What kind does the Christian Minister Need? 282; Massoretic Text, The True, 27; Notes from Abroad, 216; Old Testament Literature, 28; Old Testament Study, An increasing Interest in, 326; Order, Prophets, Law, Psalms, instead of Law, Psalms, Prophets, 280; Plea for Hebrew, 120; Scholarly Ministers, 179; Scientific Biblical Knowledge, 89; Semitic Study in Germany, 120; Society of Biblical Archæology, 217; Society of Biblical Literature and Exegesis, 246; Society of the American Institute of Hebrew, 180; Summer Study, 27; Wellhausen. - - - - - - - - - - - - - - 26
Elliott, Prof. Charles, The Unity of the Pentateuch, - - - - - - 304
Ezekiel and Leviticus, - - - - - - - - - - - - - 159
Felsenthal, Rabbi B., First Hebrew Books, - - - - - - - 111
Gast, Prof. F. A., The Relation of the Old Testament to the New, - - 234
General Notes: Biblical Hebrew, 87; Clausula Libri Geneseos, 22; Context, Use of in Interpretation, 176; Demand of the Present, 86; First Hebrew Books, 87; Galilee, The Waters of, 173; Hermeneutics, Importance of, 88; Hymn to Mitra, 21; Judaism, What it has Done, 117; Manna of the Biblical Narrative as Compared with Modern Manna, 177; Metrology of the Bible, 117; Night Watches in the Temple, 118; Oriental MSS., A Collection of, 87; Palestine, A Peculiarity of, 175; Palestine Exploration, 116; Palestine, Scenery of, 21; Pentateuch, Mosaic Origin of, 88; Relationship of Christianity to Judaism, 276; Revised Scriptures, 22; Solomon, His Age when He began to Reign, 23; הלך and ילך, - - - - - - - - - - - - - - 24
Gersoni, Rabbi Henry, "The Day of the Eternal," - - - - - - 83
Periodicals in the Hebrew Tongue, - - - - - - - - - 113
Greater Book of the Covenant, - - - - - - - - - - - 289
Haley, Rev. J. W., The Hebrew Club, Lowell, Mass., - - - - - 162
Hebrew Books, First Hebrew Books, - - - - - - - - - 111
Hebrew Club, The, Lowell, Mass., - - - - - - - - - 162
Hebrew Union College, The, - - - - - - - - - - - 84
High-Places, The, - - - - - - - - - - - - - 225
Isaiah's Prophecies, The Genuineness of, - - - - - - - - 77
Jacob's Zodiac, - - - - - - - - - - - - - - 155
Jehovah, Prof. Friedrich Delitzsch and the Name יהוה, - - - - - 129
Language of Primitive Man, - - - - - - - - - - 193
Levitical Law, as a Tuition to Theism, - - - - - - - - 161
Literary Study of the Bible, - - - - - - - - - - 65
Little Book of the Covenant, - - - - - - - - - - 264
Massorites. Had the Massorites the Critical Instinct? - - - - - 1

Digitized by Google

Men of the Great Synagogue, - - - - - - - - - - - 201
Mitchell, Prof. H. G., Ezekiel and Leviticus, - - - - - - - 159
Nahum, The Prophecy of: Isagogical Introduction to, 37; The Hebrew Text, arranged according to the Parallelism, 42; Translation of, 43; Translation of the Septuagint of, 56; Translation of the Targum (Jonathan) of, 58; Translation of the Vulgate of, - - - - - 61
Newman, Prof. Albert H., Professor Strack on the Pentateuch, - - 151
Nordell, Rev. P. A., The Origin and the Formal Contents of the Talmud, 15
The Authorship of the Fifty-First Psalm, - - - - - - - 257
Notes from Abroad, (I.), 210; (II.), 240; (III.), 273; (IV.), - - - - 320
Orelli on Old Testament Prophecy, - - - - - - - - - 142
Origin of the Semitic Alphabet, - - - - - - - - - - 309
Periodicals in the Hebrew Tongue, - - - - - - - - - 113
Peters, Rev. John P., Ph.D., Professor Friedrich Delitzsch and the Name יהוה, - - - - - - - - - - - - - - - 129
Notes from Abroad, (I.), 210; (II.), 240; (III.), 273; (IV.), - - - 320
Prepositions of the Verbs meaning to Believe or Trust, - - - - - 277
Psalm, Authorship of the Fifty-First, - - - - - - - - 257
Psalm II., 7, Exegesis of, - - - - - - - - - - - 107
Questions and Answers, - - - - - - - - - - 29, 91, 121
Recent Papers Relating to the Old Testament, - - - - - 32, 96, 128
Relation of the Old Testament to the New, - - - - - - - 234
Robertson Smith's Prophets of Israel, - - - - - - - - 8
Ruth, The Book of, Considered Statistically, - - - - - - 18
Scripture Usage of נֶפֶשׁ and רוּחַ and of the Corresponding Greek Words, 105
Smith, Prof. H. P., The High-Places, - - - - - - - - 225
The Law and The Prophets, - - - - - - - - - - 309
Smith, J. A., D. D., The Language of Primitive Man, - - - - - 193
Alcuin's Bible, - - - - - - - - - - - - - 322
Some "Hebrew" Facts, - - - - - - - - - - - - 33
Stearns, Prof. O. S., D. D., Exegesis of Psalm II., 7, - - - - - 107
Strack, Prof., On the Pentateuch, - - - - - - - - - 151
Strong, Prof. Jas., S. T. D., Scripture Usage of נֶפֶשׁ and רוּחַ and of the Corresponding Greek Words, - - - - - - - - - 105
Syria of the Present, Glimpses at the, - - - - - - - - 208
Talmud, The Origin and the Formal Contents of, - - - - - - 15
Temple, Rev. D., Glimpses at the Syria of the Present, - - - - - 208
Unity of the Pentateuch, - - - - - - - - - - - 304
Vernacular, Traces of the Vernacular Tongue in the Gospels, I., 81; II., - 104
West, Rev. Nathaniel, Orelli on Old Testament Prophecy, - - - 142
Wilkinson, Prof. W. C., D. D., The Levitical Law as a Tuition to Theism, 161
Wise, Rabbi Isaac M., The Hebrew Union College, - - - - - - 84

Digitized by Google

Digitized by Google

220.05
H45

THE HEBREW STUDENT SUPPLEMENT

—OF—

THE HEBREW CORRESPONDENCE SCHOOL.

JUNE, 1883. . . . . NO. 10.

HEBREW STUDY.

While aiming at the best results of honest critical study in the Old Testament our toil is repaid by the quickened interest we feel in the old documents familiar from childhood in an English dress. The traveler who opens his Bible at the Red Sea, at Sinai or Jerusalem, and reads the passages suggested by geographical associations, finds them clothed with an unwonted charm. Still more vivid were the impression, if he could enter the very tents and see the very garments and utensils of the patriarchs as they were four thousand years ago. Such aids are denied the senses and imagination, but, thanks to God, there remain to us what are far more suggestive and precious, those symbols of thought and feeling which the language of Abraham, Moses and David supplies. By a little intellectual labor we may come into close fellowship with men who talked with God. In reading the original text, one seems to have passed a wall of partition, through which the lively oracles were before indistinctly heard. Now it is the direct voice of the Lord, not the muffled echo of the phonographs. We now bend over the bubbling fountain, instead of sipping at the aqueduct. We look on the coin not defaced by use or disfigured by such alterations as are needed to secure its circulation in a foreign land, but fresh from the mint. We sit under the shade of the good olive-tree, not stunted by grafting or transfer to an unpropitious clime. Thus divine truth fastens with a firmer grasp upon our minds and professional routine grows less wearisome.

One very plain truth will always have weight with a conscientious minister of the Gospel in shaping his plan of study. His main business is pointed out in a short inspired sentence:—"Preach the word." By this, Timothy could understand only the Jewish Scriptures and they still form a large part of the divine Word. Is it not then a matter of plain common sense, that he who is appointed to expound this word should acquaint himself thoroughly with its contents? The Old Testament comes to him from the Head of the Church, given by inspiration of God. But what is the Bible? What is the Old Testament? Is it the English *version* of the law, the psalms and the prophets? Did the authors of this translation or does any one pretend that they were preternaturally assisted in their work? Granting all that can properly be said in its praise, yet where does a religious teacher find his warrant for accepting a text at second hand through the medium of a translation? In times past God spake unto the fathers by the prophets in Hebrew and Chaldee, not in Latin, German or English. It is for the preacher to affirm:—"Thus saith the Lord," when he has sought patiently and conscientiously the mind of the Spirit as set forth in the original documents. If one has the means of gaining this first-hand knowledge, and through indolence fails to use them, he comes within the range of a spirited address long ago to the clergy of England:

"How can you endure to have one say:—'there goes an ambassador who cannot read a word of the commission and instructions of his prince! There is a spiritual doctor that cannot read a line of his supreme Physician's prescriptions! There is a teacher of the divine law that knows nothing but what other people tell him of the original statutes of heaven! Who would employ a lawyer, if he could not read the original title-deeds of an estate? Who would ever send for an apothecary who could not read a doctor's prescription?'"

Such humble attainments as would screen one from these taunts are not to be disparaged as steps and incentives to higher acquisitions. But loyalty to his profession demands of a Biblical expositor an ever-growing familiarity with the forms, derivations, affinities and varied meanings of Hebrew words. This process brings us at length into sympathy with Moses and the Prophets, so that we move in their sphere and catch their own shades of thought and sentiment. Unless we become somewhat at home in their language, their mental states will be imperfectly apprehended, and, by consequence, inadequately if not erroneously reproduced in another tongue.

It may be said that not a few ministers have acquitted themselves with eminent success without any knowledge of Hebrew.

I answer: the usefulness of these men, confessedly great, might have been much increased by this attainment. Neither their piety, their discretion, their eloquence nor any other gift would have been endangered or impaired by a funda-

Digitized by Google

mental acquaintance with the sources of religious truth. For the want of such knowledge, they were constantly liable to such attacks as call for philological weapons; attacks which, if not fairly met, inflict needless injury upon professional reputation and usefulness. The class of preachers in question may not have had an opportunity to study Hebrew. In many instances they have deplored this very deficiency, and warned others more favored than themselves to beware of neglecting their privileges.

(Prof.) WM. THOMPSON.

ANNOUNCEMENTS.

Special attention is called to the fact that the students of the Correspondence School will have the opportunity of carrying on the work during the months of July and August. It was at one time intended to regard these months as vacation months. It has been found necessary, however, for the Correspondence School to be arranged like a newspaper, and to be kept running the entire year. Students will understand, therefore, that *the work will go on during these months as usual.*

In as much as no Edition of THE HEBREW STUDENT is issued during July and August, there will be no SUPPLEMENT during these months. In order that this time might not seem too long, the June number has been issued later than usual; and the September number will appear somewhat earlier. It is a question, however, whether the SUPPLEMENT will be continued. It has involved a considerable amount of additional labor and expense.

The friends of our work, and those who are engaged in it will be pleased to know that during the last month large accessions have been made to the ranks of *The Correspondence School.* The list of new members is much larger than usual, and we hope to publish a still larger list, in proportion, September 1st. It is believed that if a reasonable interest is manifested in the matter by those who are members, the roll of the School, by January next, will have *one thousand* names.

And now, a word to those members of *The Correspondence School*, who though desiring to do so, have not been able to attend the Summer School. If it is possible, continue your work without interruption during the summer months. It is not the small amount of work done, that makes the work of learning the language a difficult one, but the small amount of work *that is not done.* One must be doing something, no matter how little, all the time. The loss of a month involves the additional loss of at least the two week's work preceding the break, and the same amount after one has again resumed the study. What is to be sought, therefore, is regular, systematic and *continuous* work.

REDUCTION IN RAILROAD RATES.

Efforts have been made to secure reduced rates for persons attending the Summer School. Not all to whom application has been made have yet responded. We are glad to make the following announcements, and we hope that by this arrangement at least a part of those who attend will be saved a portion of the expense.

The *Chicago and Eastern Illinois R. R.* will sell return-tickets at one-third rate.

The *Chicago, Burlington and Quincy,*

The *Chicago, Rock-Island and Pacific,*

The *Chicago, Milwaukee and St. Paul,* and

The *Chicago and North Western* will charge one fare for the round trip.

In addition to this which was announced last month, it may be noticed:

1) that the *Baltimore & Ohio R. R.* will allow a reduction of one-third each way, as far East as Wheeling, but that in every case a special permit must be obtained through the Principal;

2) that all roads centreing in Chicago allow to ministers a certain reduction, and that for this reason, it seems to some of them unnecessary to make a special rate for the School.

NOTES AND NOTICES.

The youngest member of the Correspondence School is 19 years of age. He is at present in a Michigan High School and graduates this year. Who among the students can boast the greatest number of years has not yet been revealed to the Principal.

Few members of the Correspondence School are as faithful and as enthusiastic as those who hail from the South. The following letter is a sample of the work and the sentiments of one of them:

"It is useless for me to say that I am pleased with, and take an interest in this study as thus

Digitized by Google

conducted. I am delighted with it: it far surpasses the old method. My mode of study is, to pronounce and translate from the Manual the first chapter of Genesis at least once a week. I devote about a half hour each day, in the morning, before breakfast, to the Lesson-paper, following strictly and closely the order indicated. When I have thus gone over the Lesson I review the whole, constantly reading the text of the present and preceding Lessons from the beginning of the chapter in which they occur. Then I prepare the task assigned. I find this mode fixes the principles firmly and makes me feel at home in the language."

J. J. ANDERSON.

PERFECT PAPERS.

The following perfect Recitation-papers have been received since the last issue. From Rev. J. J. Anderson, Tuscaloosa, Ala., Nos. 19, 25 and 28; from Rev. F. M. Peterson, Greensboro, Ala., Nos. 15 and 17; from Rev. W. A. Schruff, Sidney, Ohio, No. 15.

THE HEBREW SUMMER SCHOOL.

FINAL WORDS.

LECTURES.—It is permitted to announce lectures from Prof. S. I. Curtiss, D. D., of Chicago, and from G. W. Northrup, D. D. Professor Curtiss will take as his subject, "The Transmission of the Hebrew Text," while Dr. Northrup's lectures will consider the Moral Difficulties of the Old Testament. Lectures may also be expected from Mr. Benj. Douglass, founder of the Douglass professorship of Christian Classics at Lafayette College; Professor E. L. Curtis, of the Chicago (Pres.) Seminary; President D. S. Gregory, Lake Forest, Ill.; Rabbi B. Felsenthal, Zion Synagogue, Chicago, and from other distinguished men.

FEES.—As has been already announced, no tuition fees are charged. The entire expense exclusive of washing and lights and inclusive of board and room, &c., has been put at twenty dollars. Owing, however, to the fact that already all the rooms in the Seminary building are engaged, we have been compelled to secure rooms elsewhere. Hence an additional sum of five dollars will be charged to cover this unexpected outlay, making the sum of charges twenty-five dollars to those who occupy rooms secured for them outside of the Seminary.

PLACE.—Morgan Park is situated ten miles south of Chicago, on the C., R. I. & P. R. R., whose depot in Chicago is on the corner of Van-Buren and Sherman streets. Members of the School can procure ten-ride commutation tickets at the *Standard* office (corner of Dearborn and Randolph streets, McCormick Block) for $1.25. The regular fare is forty cents. On arriving at Morgan Park, students may report at the office of the American Institute of Hebrew, near the depot.

OPINIONS AND ENCOURAGEMENTS.

REV. S. F. HANCOCK, [Prog.] Cleveland, O. "Every teacher likes to know that his efforts are appreciated by his pupils, and I desire, accordingly, to make my acknowledgment of the carefulness, thoroughness and vigor exhibited in the preparation of the Lessons and in the work of instruction in general. The confidence which was inspired at the start has continued undiminished, and the improvement has been quite marked."

PROF. H. WILLIS, [El.] Philadelphia. "In learning Latin and Greek I was taught principles first and then applied them. Your method is the reverse but more sensible."

REV. R. G. CAMPBELL, [El.] New Athens, O. "My time is altogether taken up, but I do not regret giving attention to the Hebrew. I am much pleased with your books and methods and believe it to be a complete success."

SECOND-HAND BOOKS.

There have been put in our hands for sale the following works:

The Baptist Quarterly, full set, per vol	1.50
The Baptist Review, from beginning, per vol	.75
Davidson's Analytical Hebrew and Chaldee Lexicon, retail price, $4.00, will be sold for	3.00
Hebrew Bible, Hahn, in fair condition	1.00
Green's Hebrew Grammar, third edition, 1873, in excellent order	1.50
Hebrew Bible, Small	.50
New Testament in Hebrew	.50
Gibbs' Hebrew Lexicon, old but in good preservation	1.00
Vibbert's Guide to Reading Hebrew	.50
Harper's Hebrew Vocabularies, second-hand	1.00
" **Elements of Hebrew**, " "	1.50

There is offered for sale through *The Hebrew Book Exchange* a copy of the **Babylonian Talmud** warranted to be a perfect copy, bound in calf. Price $45.00. Correspondence in regard to it may be addressed to *The Hebrew Book Exchange*.

Digitized by Google

PSALM XXIII.

א יְהוָה רֹעִי לֹא אֶחְסָר׃
2 בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי
עַל־מֵי מְנֻחוֹת יְנַהֲלֵנִי׃
3 נַפְשִׁי יְשׁוֹבֵב
יַנְחֵנִי בְּמַעְגְּלֵי־צֶדֶק
לְמַעַן שְׁמוֹ׃
4 גַּם כִּי־אֵלֵךְ בְּגֵיא צַלְמָוֶת
לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי
שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ הֵמָּה יְנַחֲמֻנִי
ה תַּעֲרֹךְ לְפָנַי שֻׁלְחָן
נֶגֶד צֹרְרָי
דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי
כּוֹסִי רְוָיָה׃
6 אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי
כָּל־יְמֵי חַיָּי
וְשַׁבְתִּי בְּבֵית־יְהוָה
לְאֹרֶךְ יָמִים׃

NEW MEMBERS.

May.

Rev. E. Anderson, (El.) Pass Christian, Miss.
" Geo. D. Baker, (Int.) Detroit, Mich.
" E. P. Barry, (El.) Newton Up. Falls, Mass.
" O. L. Brownson, (El.) Appleton City, Mo.
" J. H. Cox, (Prog.) Athol, Mass.
" E. P. Crane, (Prog.) Rutherford, N. J.
Chas. Cullingford, (El.) Fitchburgh, Mass.
Rev. R. J. Davidson, (Int.) Oak Grove, Ill.
" J. K. Dixon, (Prog.) Auburn, N. Y.
" G. M. I. DuBois, (Int.) Philadelphia, Pa.
" J. M. Duncan, (Int.) Pine Flat, Pa.
" H. B. Dye, (El.) Sidney, Ia.
" O. P. Eaches, (Prog.) Hightstown, N. J.
" Henry Easson, (Int.) Latakia, Syria.
" D. R. Eddy, (El.) Brockport, N. Y.
" G. M. Elliott, (Int.) Selma, Ala.
" John Evans, (El.) Long Rapids, Mich.
" J. W. Ferner, (El.) Grundy Centre, Ia.
" J. I. Frazer, (Int.) Beaver Falls, Pa.
" John Fulton, D. D., (El.) St. Louis, Mo.
Rev. John J. Gorham, (El.) Pemberville, O.
" W. G. Goucher, (El.) Fairfax, Vt.
" C. E. Gregory, (El.) Mt. Vision, N. Y.
" L. A. Hall, (Int.) E. Gloucester, Mass.
" C. T. Hallowell, (El.) Towanda, Pa.
" W. H. S. Hascall, (El.) Providence, R. I.
" J. R. Henderson, (Prog.) Penfield, N. Y.
" A. J. Herries, (Int.) Allegheny, Pa.
" Geo. A. Hood, (El.) Minneapolis, Minn.
" O. W. Hutchison, (El.) Mt. Pleasant, Pa.
" Alex. Jackson, (Int.) Warren, O.
Mr. Thos. D. Jenkins, (El.) Fitchburg, Mass.
Rev. D. Kingrey, (Int.) Burton, Kans.
" L. N. Lafferty, (Int.) Kirkwood, Ill.
" H. C. Leavitt, (El.) S. Londonderry, Vt.
" J. A. Leavitt, (El.) Leavenworth, Kans.
" Rev. C. Martindale, (El.) Chicago, Ills.
" Thos. McCague, (Int.) Omaha, Neb.
" John McClane, (Prog.) Beloit, Wis.
" M. McGregor, (Int.) Fredonia, N. Y.
" J. B. McIlvane, (Int.) Circleville, Pa.
" D. G. McKay, (Int.) Franklinville, N. Y.
" Jno. McMillan, (El.) Fairhill, Dundalk, Ire.
" J. S. McMunn, (Int.) Mechanicsville, O.
" F. F. Miller, (Int.) Ekin, Ind.
" W. F. Miller, (Prog.) Avondale, O.
" P. E. Moore, (Prog.) Galesburg, Ill.
" D. K. Nesbitt, (El.) Pittsburgh, Pa.
" T. Outwater, (Int.) Elizabeth, N. J.
" M. B. Patterson, (Int.) Allegheny, Pa.
" Eli Packer, (Prog.) Toulon, Ill.
" J. H. Pickens, (El.) Selma, Ala.
" S. M. Provence, (Int.) Columbus, Ga.
" J. Ross, (Int.) Troublesome, Kans.
" A. W. Runyan, (El.) Saco, Me.
" E. C. Simpson, (Int.) Hamilton, O.
" J. W. Smith, (Int.) Oil City, Pa.
" Milo Smith, (El.) Saline, Mich.
" T. B. Stewart, (Int.) San Francisco, Cal.
" C. M. Surdam, (El.) Brooklyn, Pa.
" G. C. Tanner, (Int.) Owatonna, Mich.
" Chester C. Thorn, (Int.) Shortsville, N. Y.
" J. S. Turnbull, (Int.) Peotone, Kans.
" T. E. Turner, (Int.) Sussex, Mass.
" F. A. Van der Berg, (Prog.) Albion, N. Y.
" C. H. Van Will, (Int.) Williamstown, N. Y.
" A. S. Vincent, (Int.) Spring Hill, Ind.
" A. C. Wheaton, (Int.) Morrisonville, N. Y.
" J. L. Whittier, (Int.) Willard, Minn.
" S. H. Young, (Int.) Fort Wrangel, Alaska.

Digitized by Google

220.05
H43

The Hebrew Student

A MONTHLY JOURNAL

IN THE INTERESTS OF OLD TESTAMENT LITERATURE AND INTERPRETATION.

WILLIAM R. HARPER, Ph. D., Editor.

JUNE, 1883.

I. The Greater Book of the Covenant, *Prof. Charles A. Briggs, D. D.*.....289-303
II. The Unity of The Pentateuch, *Prof. Charles Elliott, D. D.*.....304-308
III. The Origin of the Semitic Alphabet, *Prof. John C. C. Clarke*.....309-315
IV. The Law and The Prophets, *Prof. H. P. Smith*.....315-319
V. Notes from Abroad, *Rev. John P. Peters, Ph.D.*.....320-322
VI. Alcuin's Bible, *J. A. Smith, D. D.*.....322-324
VII. Editorial Notes: The End of the Current Volume.—The Study of Arabic.—An Increasing Interest in Old Testament Study.....325-327
VIII. Book Notices: Oriental Legends.—History of the Religions of Israel.—Moses and the Prophets.—Current Discussions in Theology.....327-331
IX. Semitic and Old Testament Bibliography.....331-332
X. General Index.....333-335

$1.00 PER YEAR (Ten Numbers). 15 CENTS PER SINGLE NUMBER.
(In Foreign Countries, except Canada, $1.50 per year.)

CHICAGO:
The Hebrew Book Exchange,
Morgan Park, Ill.

B. Westermann & Co., New York; H. B. Garner, 710 Arch St., Phila.; J. B. Hill, San Francisco; Theodore Stauffer, Leipzig; Elliot Stock, 62 Paternoster Row, London.

Entered at the Post-office, Chicago, as Second-class Matter.

Digitized by Google

THE SOCIETY
—OF—
The American Institute of Hebrew.

OFFICERS.

WILLIAM R. HARPER, Ph. D.,	*President.*
BENJAMIN DOUGLASS, Esq., F. O. MARSH,	*Vice Presidents.*
GEORGE S. GOODSPEED,	*Sec'y and Treasurer.*

TRUSTEES.

Rev. T. B. ARNOLD,	Chicago, Ill.	WILLIAM R. HARPER,	Morgan Park, Ill.
Rev. C. R. BROWN,	Franklin Falls, N. H.	Rev. W. W. LOVEJOY,	Ironton, Ohio.
Prof. S. BURNHAM,	Hamilton, N. Y.	F. O. MARSH,	Chicago, Ill.
Rev. W. T. BURNS,	Lynn, Mass.	Rev. JOHN MORLEY,	Winona, Minn.
EZRA CRANDALL,	Milton, Wis.	Rev. G. W. NORTHRUP, D. D.,	Morgan Park, Ill.
Dr. W. H. DOANE,	Cincinnati, Ohio.	JOHN A. REICHELT,	Chicago, Ill.
Rev. C. R. B. DODGE,	Middleton, N. S.	Rev. E. C. SPINNEY,	Burlington, Iowa.
BENJAMIN DOUGLASS, Esq.,	Chicago, Ill.	E. M. THRESHER,	Dayton, Ohio.
Rev. T. W. GOODSPEED, D. D.,	Morgan Park, Ill.	G. J. TITUS,	Chicago, Ill.
GEORGE S. GOODSPEED,	Morgan Park, Ill.	J. M. WALLACE,	Chicago, Ill.

OBJECTS.

THIS SOCIETY has been founded for the purpose of carrying on the work of THE AMERICAN INSTITUTE OF HEBREW, which has in view the following objects:—

First.—To awaken, if possible, a more general interest among clergymen and laymen in the critical study of the Hebrew language and the Old Testament.

Second.—To associate all who desire to carry on such study, in order that they may have that aid and stimulus which can only be obtained from an organized and systematic plan of work.

Third.—To furnish *Instruction in Hebrew* for those, who, for various reasons, have not been and are not able to avail themselves of the opportunities provided for such instruction in Colleges and Theological Seminaries.

Fourth.—To assist those who have already given some attention to the study of Hebrew, but, for a variety of causes, have failed to keep their knowledge of the language *fresh*.

Fifth.—To afford an opportunity of study during the summer to those who desire a knowledge of the language, or who wish to keep up an acquaintance with it already formed, but have not time to carry on such work during the year.

Sixth.—To publish articles and papers written by eminent scholars in Europe and America, upon subjects in Old Testament Literature and Interpretation, and to furnish a medium of discussion in which the latest phases of opinion, and the newest results of research may be made known.

Seventh.—To furnish, free of charge, information as to the price, size, publisher, value, etc., of books relating to the Old Testament, and to the Hebrew or to related languages.

Eighth.—To sell, *at a price within the reach of all*, the books of American, English, German and French publishers, which are recognized as of value in this department of study.

Ninth.—To publish from time to time books of such a character as to assist in the better knowledge of Hebrew and the Old Testament.

Tenth.—To found a Circulating Library of Semitic and Old Testament Literature for the use of members of the Institute.

DEPARTMENTS.

In order best to accomplish this varied and important work, it has been found expedient to assign it to four distinct departments. These departments are

1. THE HEBREW CORRESPONDENCE SCHOOL. 2. THE HEBREW SUMMER SCHOOL.
3. THE HEBREW STUDENT,—A Monthly Journal. 4. THE HEBREW BOOK EXCHANGE.

[Please read the third page of this cover.]

MEMBERSHIP.

[It is necessary to distinguish between the membership of the Society and the membership of the Schools.]

1. The subscription of *annual* members of the Society is *ten dollars*; that of life members, *one hundred dollars*.

2. Each member of the Society is entitled

(1) to the privilege of naming a person, other than himself, who shall receive, *free of charge*, instruction in The Hebrew Correspondence School.

(2) to a copy, by mail, of each number of the Society's Journal.

(3) to a copy, by mail, of each publication of the Institute, issued during the year or years of his membership.

(4) to access to use of the Institute's Library.

3. Forms of application for membership in the Society will be forwarded to any address upon application.

☞ All communications should be addressed to the President of the Society,

PROFESSOR WILLIAM R. HARPER, MORGAN PARK (near Chicago), ILL.

Digitized by Google

THE HEBREW STUDENT ADVERTISER

Will insert a limited number of advertisements at 15 cents per agate line for single insertion. Rates for longer time furnished upon application.

The circulation is 3000 copies per month among the most intelligent clergymen, teachers, and students of the country, thus making an excellent medium for those who wish to reach this class of men.

Please mention THE HEBREW STUDENT in writing or calling on advertisers.

Publisher's Pointers.

The National Library in Paris, the largest in the world, contains over 2,000,000 volumes. What an army, provided with Esterbrook's business and engrossing pens, would be required to write out the original manuscripts!

"A uniform" or "an uniform." Regardless of which is correct, Harvey Bros. can furnish first-class Clothes, *their own make*, at astonishingly low rates.

"The world moves." You would be convinced of the fact should you visit the Golden Eagle Clothing House. A policeman has to regulate the movement.

"A Faithful watch is a sure friend." Giles Bro. & Co. have many more friends. Call and see them.

HAND BOOK
—OF—
Abbreviations & Contractions
Current, Classical and Mediæval,
ALSO OF
Secret, Benevolent and other Organizations, Law Reports of the United States and Great Britain, and the Railroads of the American Continent,
BY THE RT. REV. SAMUEL FALLOWS, A. M., D. D.
Price, neatly bound in cloth, gilt title, - - - - 50 cents.
" " " in flexible cover, gilt title, - 40 cents.
Send for descriptive circulars. Address
THE STANDARD BOOK CO.,
H. Chadwick, Manager. First Nat'l Bank Bld'g, Chicago.

"A good book is a mine of wealth." Invest your small means not in shares of stock, but in a whole mine, at the American Tract Society or Garner's of Philadelpia.

"Little 'ads.' fill up the page," read some of them, and *don't forget* THE HEBREW BOOK EXCHANGE.

LATEST TESTIMONY.

If anything were needed to confirm the truth of the great healing powers of the Oxygen treatment as prepared by Dr. Peiro, of Chicago, it will be found in the following earnest and thankful letter from a lady (now over 60 years of age) who resides in Independence, Kan.:

INDEPENDENCE, Kan., May 11, 1883.—Dr. Peiro—Sir: The oxygen came to hand all right. Thanks for your promptness and courtesy. It is three weeks now since I began taking it, and I can report myself very much better. Before I began taking the oxygen I was suffering very much. I think I must have had a kind of dumb chill; my hands and feet were as cold as ice, and then had fever and bad headache. The week preceding my taking your oxygen I raised more blood from my lungs than I had ever done before in one week, and I was feeling very miserable. I was not able to sit up the day I commenced taking it. But the second day after I was more comfortable, and the next day better still, and grew stronger every day. I have had no hemorrhage since I took the oxygen.

I am so much better than I was and I have no words to express my gratitude to God for your oxygen treatment At my age I ought not to expect to be entirely well, but I am so thankful to be comfortable. I am, very gratefully,

MRS. SARAH B. SIMPSON.

From the *Chicago Inter Ocean*, May 19, 1883.

DR. HARTER'S IRON TONIC.

A combination of Protoxide of Iron, Peruvian Bark and Phosphorus in a palatable form. For Debility, Loss of Appetite, Prostration of Vital Powers it is indispensable.

REV. A. I. HOBBS Writes:—After a thorough trial of the IRON TONIC, I take pleasure in stating that I have been greatly benefited by its use. Ministers and Public Speakers will find it of the greatest value where a Tonic is necessary. I recommend it as a reliable remedial agent, possessing undoubted nutritive and restorative properties.
Louisville, Ky., Oct. 2, 1882.

PURIFIES THE BLOOD

REV. J. L. TOWNER, Industry, Ill., says:—"I consider it a most excellent remedy for the debilitated vital forces.

PREPARED BY THE DR. HARTER MEDICINE CO., 213 N. MAIN ST., ST. LOUIS.

Digitized by Google

IT INTERESTS YOU!

OFFICE, 83 MADISON ST., CHICAGO.

DR. PEIRO has for twenty years devoted special attention to the treatment of **THROAT AND LUNG DISEASES.** His particular work has been largely confined to public speakers and singers, and hence he is better acquainted with the peculiar phases of throat affections that obtain among clergymen, lawyers, and vocalists, and familiar with the speediest methods for their relief and cure.

None can better appreciate the necessity for an easy, clear voice, than they, and when a **HUSKY** or **PARTIAL LOSS OF VOICE** can be restored in a few hours, it becomes a source of much interest and gratification.

Such a result has very frequently been accomplished. His book on this important subject is being issued for free distribution to applicants.

His intimate knowledge of this class of cases enables **DR. PEIRO** to treat patients at any distance, blanks for replies to questions being furnished on application. The remedies are sent by mail or express as most expedient.

DR. PEIRO has also established a laboratory for the generation of the real

OXYGEN COMPOUND

For inhalation in cases of

CONSUMPTION, ASTHMA, HAY FEVER, BRONCHITIS, CATARRH AND NERVOUS DEBILITY.

This agent, so pleasant and remarkable in its results, is administered at **DR. PEIRO'S** office, under his special care, or sent safely at any distance, securely packed, with full directions for its use.

The price for a two month's supply—Inhaler included—is $12.00, rendering it at once a **SAFE, ECONOMICAL AND EFFECTIVE** treatment.

Send for his treatise on Oxygen Compound.

Dr. Peiro will be pleased to receive personal calls at his office,

83 & 85 EAST MADISON STREET;

CHICAGO.

Correspondence cheerfully replied to.

Office hours: 9 to 4 o'clock (except Sunday).

"To Save Time is to Lengthen Life."

THE REMINGTON STANDARD TYPE WRITER.

15,000 in Use by the Leading Business Houses and Professional Men.

HIGHEST AWARD

AMERICAN INSTITUTE.

GOLD MEDAL

PARIS EXPOSITION.

PERFECT

Writing Machine.

THE MOST POPULAR OF LABOR SAVING INSTRUMENTS.

Writes Three Times as Fast as Best Penman. Can be Used at Sight.

Simple and durable in construction, is quickly understood and becomes an unfailing assistant. Its work is legible and beautiful, and is produced with great rapidity and without the fatigue consequent upon the use of the pen. Send for Illustrated descriptive pamphlet containing full information.

E. REMINGTON & SONS,

MANUFACTURERS.

WYCKOFF, SEAMANS & BENEDICT, Sole Agents.

—Principal Office in the West,—

H. H. UNZ, Western Manager, 38 E. Madison St., CHICAGO.

'Never Argue Agin a Success." A. WARD.

Digitized by Google

Read This!—We offer very profitable employment to Students and Teachers during vacation. Standard works. "Egypt", Ebers; "Science for all"; "Popular and Technical Educators", Cassell's Shakespeare, "Life of Christ," by Canon Farrar, Dore Bible, "Inferno," "Milton," "Bida's Gospels." Prof. Harper has our "Egypt." Particulars cheerfully given. Call.

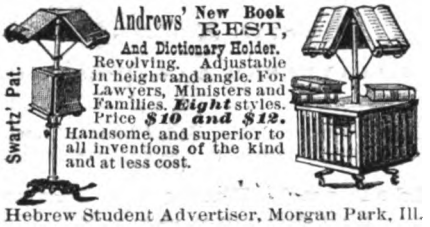
CASSELL, PETTER, GALPIN & Co., 184 Clark St., Chicago.

KRAFT, PHOTOGRAPHER

150 STATE STREET, CHICAGO.

Kraft's LIFE SIZE PORTRAITS in Water Colors, India Ink, &c., are the finest in Chicago. Prices moderate. Photographs in every style, in colors or plain

CHILDREN'S PICTURES A SPECIALTY.


Swartz' Pat.
Andrews' New Book REST,
And Dictionary Holder.
Revolving. Adjustable in height and angle. For Lawyers, Ministers and Families. Eight styles. Price $10 and $12. Handsome, and superior to all inventions of the kind and at less cost.

Hebrew Student Advertiser, Morgan Park, Ill.

FRANK HEINIG,

Artist in Fine Tailoring,

193 DEARBON STREET,

Between Monroe and Adams Sts. CHICAGO.

LOUIS B. SMITH,

DENTIST,

265 31st St., near Michigan Avenue.

N. MATSON & CO.,

WATCHES, JEWELRY,

SILVERWARE.

166, 168, 170 State Street, CHICAGO.

DIAMONDS A SPECIALTY.

CHAS. GOSSAGE & CO.,

Dry Goods and Carpets

State and Washington Sts., Chicago.

MAIL ORDERS!

We desire to offer to purchasers residing at a distance the superior facilities and advantages of our "MAIL ORDER DEPARTMENT," assuring them of faithful and prompt service.

Its organization is such that every advantage to be derived from a personal visit is secured to the customer whose wants and preferences are clearly expressed.

Intended to be of practical service to its patrons, it invites correspondence concerning all wants, however small. Catalogues and price-lists being of no permanent value, and often misleading to those who read them, we prefer to furnish information on application, and will send goods subject to approval. Samples sent where practicable. We thus bring the advantages of our large and rich stock, complete assortment, and more favorable prices within the reach of those who ORDER BY MAIL.

Mosher

THE National Historical PHOTOGRAPHER,

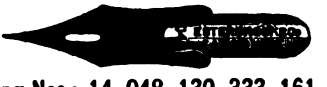
125 State Street, CHI-CA-GO.

STRANGERS WELCOME.

"EXCELSIOR" OUR MOTTO.

THE leading gallery of America in Photography.
OVER 2,000 Specimen Portraits on exhibition daily.
SPECIALTIES—Memorial Portraits for the 2nd Centennial.
IN CRAYON Portraits none can excel. Call before ordering.

ESTERBROOK STEEL PENS



Leading Nos: 14, 048, 130, 333, 161.

For Sale by all Stationers.

THE ESTERBROOK STEEL PEN CO.,

Works, Camden, N. J. 26 John St., New York.

WM. S. DOWNS & CO.,

Merchant Tailors,

39 CLARK STREET, CHICAGO.

ALSO DEALERS IN FINE WOOLENS.

AMATEUR PRINTING PRESSES

Type, Ink, Furniture, New Year and Christmas Cards, Picture and ADVERTISING CARDS.

Digitized by Google

J. B. HALL & CO.,

Tailors, & Men's Furnishing Goods

128 DEARBORN STREET, CHICAGO.

SHIRTS MADE TO ORDER.

J. B. Hall. *W. Frank Spencer.*

ESTABLISHED 1857.

JOHN P. FREY,

MERCHANT TAILOR,

158-22nd STREET,

Under Central Hall, CHICAGO.

✝ JULIUS M. STEIN, ✝

The Tailor,

Importer of Cloth and Cassimeres,

277 & 279 State St., cor. Van Buren CHICAGO

LATINE.

[A Monthly Latin Journal for Teacher and Student]

$2.00 for the school year (including other special privileges) or 35 cents per single number.

The April *Latine* [E. S. Shumway, Potsdam, N. Y.] contains, entirely *in Latin:* an ode of Horace turned into prose, with questions on the life of Horace; Tennyson's "Deserted House," in verse; "Jesus, lover of my soul," in verse; a paraphrase of chap. XXI. of "Cicero on Old Age," in hexameters; the Roman Calendar for April, and News of March; another installment of the dialogue based on Livy's "Horatii and Curiatii;" the continuation of Pliny's "Ghost Story;" a table of designations of time used by Caesar, and of colors, by Ovid, with references; translations into the "Indirect Discourse" from Caesar, Sallust and Cicero; extracts from Velleius on Anthony's murder of Cicero, from Seneca, Gracchus and Cicero; riddles, letters, etc.

CHOIR LEADERS, ATTENTION!

ANTHEM TREASURES

By J. M. Stillman, Mus. Doc., and S. W. Straub.

"Latest and greatest book of its kind!" 320 pages, tinted, $1.25. 24 PAGE DESCRIPTIVE PAMPHLET FREE! S. W. STRAUB, Pub., Chicago, Ill. New S. S. Singing Books Pages Free.

THE LONDON AND LIVERPOOL CLOTHING CO.

MEN'S, BOY'S AND CHILDREN'S

Clothing and Furnishing Goods,

COR. STATE AND 22ND STS.

J. CLAYBURGH & CO., Proprietors.

Bring flowers, fresh flowers, for the Bride to wear;
Bring flowers, fresh flowers, o'er the Bier to shed.

Bridal and Funeral Flowers,

In the neatest styles, on short notice.

Weddings and parties supplied. Choice plants. Fresh Flowers received daily. Gold Fish, Fish Globes, Etc.

J. S. HASKINS,

No. 170 Twenty-Second Street, Chicago, Ill.

SPRING ISSUES.

1883.

Heroes and Heroines of the Church.

By Rev. A. Ritchie, D. D. Brief and graphic sketches of men and women worthy to be known and honored by us all, and models for the young. Illustrated with ten fine steel plate portraits. 12mo. 352 pp. $1.50.

Studies of Neglected Texts.

By Rev. C. R. Robinson, D. D. The title suggests the book; and the author's name guarantees that the thoughts are bright, suggestive, and clearly and happily expressed. 12mo. 334 pp. $1.25.

"Never Say Die."

A frank, hearty, and most earnest appeal to men to come to Christ and be saved; full of gospel truth, and commending it in homely words to the poorest and lowest. 16mo. 126 pp. Limp cloth, 35 cts.

American Tract Society,

150 NASSAU STREET, NEW YORK.

—AND—

153 WABASH AVENUE, CHICAGO.

Digitized by Google

FINE CLOTHING
—AND—
FURNISHING GOODS
FOR
Men, Boys, Youths and Children.

LION CLOTHING HOUSE,
135, 137 and 139 East Madison Street, West of Clark,
CHICAGO.
W. G. MILLER, - - - - MANAGER.
Send for Chart of Fashion and Price List.

ROBINSON, Photographer,

Gives Students and Clergymen a discount of 20 per cent. from regular prices.

631 W. LAKE STREET, - - CHICAGO.

The Standard Book Co.

PUBLISHERS AND BOOKSELLERS

FIRST NATIONAL BANK BUILDING,

Cor. Dearborn and Monroe Sts., - - - CHICAGO.

Below is a partial list of the books published, and for sale, by us. They are bound in two styles—extra cloth, gilt title; and half Russia, gilt title and red edges. The Elzevir editions are in brevier type leaded—and the Octavo edition is in brevier type, double column, solid. They will be sent at the prices named, postpaid.

	Cloth.	Half Rus.
Schiller's Thirty Years War	42	57
Bacon's Complete Essays	42	57
Junius's Letters	42	57
Green's Larger History of the English People, 5 vols., per vol.	37	47
The same in one volume, model octavo	85	1.00
IN PRESS:		
Creasy's Fifteen Decisive Battles	42	57
Carlyle's French Revolution, 2 vols., per vol.	42	57

We have also nearly a full line of the famous low priced publications of the late American Book Exchange, including their Library of Universal Knowledge.
Send for Catalogue.

STANDARD BOOK CO.,

H. CHADWICK, Manager. 83-4

THE GOLDEN EAGLE
CLOTHING STORE,
136 & 138 Madison Street and 144 to 148 Clark Street,
CHICAGO.
HENRY L. HATCH, - - - MANAGER.
☞ Goods retailed for Cash at Wholesale Prices. Money cheerfully refunded if goods do not suit.

BULLOCK BROTHERS,
The largest Retail Dealers in
FINE
BOOTS and SHOES
in the
UNITED STATES.
Nos. 149, 151 & 153 State St., Chicago.

Standard One-Price
MERCHANT TAILORING AND
Clothing Eestblishment,
193 Clark Street, Chicago.
THE FAIREST DEALING HOUSE IN THE CITY.
L. BACHMAN, Proprietor.
Discount to Students.

JOSEPH ROCHE,
Successor to Roche & Neil,
MERCHANT TAILOR,
WEDDING OUTFITS A SPECIALTY.
81 Dearborn Street, - - CHICAGO.
N.B.—A discount of 10 per cent. to students of this School

CLERGYMEN and STUDENTS

Who in consequence of over-work or from other causes find themselves *suffering from a gradually increasing Brain and Nervous exhaustion, and loss of ability to do their best*, will find, in the re-vitalizing power of **Compound Oxygen** as administered by Dr. Hiatt, of Chicago, the *help* they need. Indeed, Compound Oxygen is now admitted by all the intelligent acquainted with its action, to be *the remedy* for all **Lung, Nervous and Chronic Diseases.** Taken by inhalation, it gives new life to the nerve and organic centres, and thus relieves all conditions of lowered vitality.

Says a student of Morgan Park Theological Seminary: "I was not able to do half duty in my studies, and had no ambition for anything, when I commenced Dr. Hiatt's Compound Oxygen treatment, about three months ago. Now I am up to the full capacity of my natural ability, for study or physical labor. A Salt Rheum eruption upon my hands, rendering them very rough, cracked, and disagreeable, has entirely disappeared, and the skin is soft and natural."

In addition to his office treatment, Dr. Hiatt has a Home Treatment of Compound Oxygen. (To be used by patients at home, sent by express.) For information, circulars, etc., address A. H. HIATT, M. D.,
Central Music Hall, Chicago

83-4 (Special rates to Clergymen.)

Digitized by Google

The Crozer Theol. Seminary,

UPLAND, PA.

The next Term begins September 24th, 1883.

HENRY G. WESTON, D. D., President and Professor of Preaching and Pastoral Duties.
GEORGE R. BLISS, D. D., Professor of Biblical Interpretation.
JOHN C. LONG, D. D., Professor of Church History.
ELIAS H. JOHNSON, D. D.. Professor of Christian Theology.
JAMES M. STIFLER, D. D., Professor of New Testament Exegesis.
BARNARD C. TAYLOR, A. M., Assistant Professor of Biblical Interpretation.
GEO. D. BOARDMAN, D. D., Lecturer on Christian Ethics.
WAYLAND HOYT, D. D., Lecturer on the Delivery of Sermons.
WILLIAM W. KEEN, M. D., Lecturer on Physiology.
SAMUEL A. CROZER Lecturer for 1882-1883.
REV. E. G. ROBINSON, D. D., LL.D., President of Brown University.

Theo. Institute of Connecticut.

Six Professors and an Instructor in Music.

The study of the Bible is the chief feature of the entire Course. The effort is made to bring the several departments into such relations as shall give both scientific and vital unity to the course of instruction.

The aim of each Professor is to train as well as to teach.

For tuition, use of furnished rooms and the library, there is no charge. A large part of a student's necessary expenses is met by charitable aid. Candidates for admission must have had a collegiate training or its equivalent

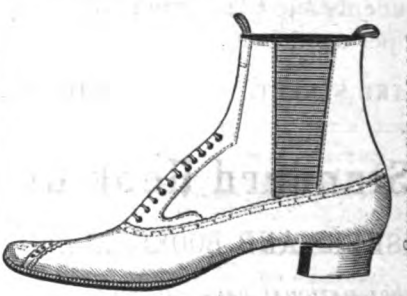
The year begins on the second Thursday of September and ends on the second Thursday in May.

For further information respecting charitable aid, &c., address PROF. WM. THOMPSON, Hartford, Conn.

FINE AND MEDIUM CLOTHES
MADE TO ORDER.
A FIT GUARANTEED.
NELSON HOLMES,
MERCHANT TAILOR,
No. 197 Dearborn Street, Chicago.

THOMAS F. CROAK & CO.,
Merchant Tailors,
No. 101 EAST RANDOLPH STREET,
Borden Block. CHICAGO.

D. LELEWER,
HATS, FURS.
Gents' Furnishing Goods,
202 State Street (corner Adams), CHICAGO.
TRADE DISCOUNT TO STUDENTS.



FOREMAN & CO.,
Fine Boots & Shoes,
109 State St., Chicago.

COLUMBIA AND WILKINSON BICYCLES.

BASE-BALLS, BATS, FOOT-BALLS
LAWN TENNIS, CROQUET,
GYMNASIUM OUTFITS, ETC., ETC.,
Send for illustrated Price-list.
The John Wilkinson Co., 68 & 70 Wabash Ave.,
CHICAGO.

BEST! HANDSOMEST! LATEST! CHEAPEST!

THE AMERICAN UNIVERSAL CYCLOPAEDIA.

Complete in 15 Volumes. Elegant Binding.
OVER FORTY THOUSAND DISTINCT TITLES.
PRICE, CLOTH, PER SET, $25.00; SHEEP, PER SET, $35.00; HALF-RUSSIA, PER SET, $40.00.

TO BE SOLD ONLY BY SUBSCRIPTION.

GENERAL STATE AGENT WANTED BY
S. W. GREEN'S SON, Publisher,
74 and 76 Beekman Street, 83-9 New York City.

Digitized by Google

MEN'S, BOY'S AND CHILDREN'S

FINE CLOTHING.

OUR OWN MAKE.

Quality, the Finest.

Fit, Perfect.

Prices, the Lowest.

HARVEY BROS.,

84 AND 86 STATE STREET,

CHICAGO.

ESTABLISHED 1857.

J. B. CHAMBERS & CO.,

Clark and Madison Sts., CHICAGO.

Dealers in Diamonds, Watches, &c.

Manufacturers of Jewelry.

BADGES A SPECIALTY.

☞ **THE ONLY BOOK** defending Old Testament morality is *Old Testament Ethics Vindicated*, by Rev. W. A. Jarrel. Of the book, *The Independent* says, "by a man who has the full courage of his opinions and plenty of ability to back them up with reasons.... He begins at the beginning and covers the whole ground. He is not prolix and anything in the world but dull." "A book full of fresh, vigorous thought."—*Bap. Quarterly Review.* "Will find its welcome place in the conflict."—Prof. Strong, of Drew Theol. Sem. "Useful.... shows extensive reading."—Pres. Strong, of Rochester Theol. Sem. "Vigorously and earnestly written....would invigorate the faith of doubting souls."—Pres. Hovey, of Newton Theol. Sem. "Will be of great service."—Pres. Weston, of Crozer Theol. Sem. "I am struck with the vigor of your discussion and the value of its matter."—Pres. Boyce, of S. Bap. Theol. Sem. "Treats his subject with marked ability.... shows a vast erudition in ethical and comparative literature....The book ought to be in every Jew's library."—Rabbi Wyise—*Am. Israelite.* "I am surprised that you have been able to find so much excellent material in support of its ethics. Your argument is a strong and convincing one."—Prof. L. T. Townsend, of Boston U. School of Theol. The book is commended, generally, by the religious press, of different creeds and by the ablest and most widely known Theological Professors. No other book fills its place; every preacher and layman needs it. Though published last November, the second edition is just from the press. A book of 287 pp., well bound in cloth. Not in book houses; but send $1.50 to the author. *Greenville Texas*, and he will mail it to you. Or, if you prefer, upon the receipt of request he will mail you its index, with circulars, giving full description of the book, with extracts from a very large number of papers and Professors, too numerous and lengthy to be quoted here.

The Theological Book Store,

H. B. GARNER,

[Formerly, Nelson S. Quiney, Successor to SMITH, ENGLISH & CO.,]

No. 710 Arch Street, - PHILADELPHIA, PA.

A large supply of

THEOLOGICAL BOOKS,

American and Foreign, New and Second Hand, kept constantly in stock. Also a full line of

HEBREW BIBLES, GRAMMARS, LEXICONS,

and works on

HEBREW LITERATURE.

Send 10 Cents for Catalogue.

CORRESPONDENCE SOLICITED.

Digitized by Google

GENERAL PRINTING!

1 VISITING CARDS.
2 PASTORAL CARDS.
3 ENVELOPES.
4 LETTER HEADS.
5 STATEMENTS.
6 BILL HEADS.
7 CIRCULARS.
8 PAMPHLETS.
9 SERMONS.
10 SUNDAY SCHOOL CARDS.
11 SUNDAY SCHOOL CERTIFICATES.
12 SUNDAY SCHOOL CATALOGUES.
13 CHURCH CATALOGUES.
14 SCHOOL AND COLLEGE CATALOGUES.
15 ASSOCIATIONAL REPORTS.
16 MINUTES OF PRESBYTERIES AND SYNODS.
17 MINUTES OF CONFERENCES.
18 GREEK PRINTING.
19 HEBREW PRINTING.
20 BOOK PRINTING OF ALL KINDS.

If, in examining this List, you see anything that you desire printed, or if you wish any work of this kind done, send for estimates to

THE HEBREW BOOK EXCHANGE,

MORGAN PARK, ILLS.

NEAR CHICAGO.

Digitized by Google

No number of THE HEBREW STUDENT is issued in July or August.

Back numbers of the present volume can be furnished at the usual price.

This number contains the Table of Contents, and a General Index of the volume.

Digitized by Google

Digitized by Google

The Hebrew Book Exchange Bulletin

JUNE, 1883.

THE HEBREW BOOK EXCHANGE.

Two things are among the desiderata of the clergyman of to-day. He wants to know where information of the right kind on any topic is to be found, and how he may get it as cheaply as possible. **The Hebrew Book Exchange** has attempted to assist him in securing these objects in the field of Old Testament Literature. It calls attention to its three departments established for this purpose, as it proposes:

(1) To furnish information.
(2) To supply literature.
(3) To publish Hebrew and Semitic books.

I. THE BUREAU OF INFORMATION

undertakes to answer questions concerning books relating directly or indirectly to the Old Testament, the Hebrew language, or the cognate languages. This Bureau of the **Exchange** is placed in the hands of men, in whose judgment the greatest confidence may be placed. They have it in their power, when necessary, to consult specialists in the different subdivisions of this great department of study.

II. THE BUREAU OF SALE AND EXCHANGE

undertakes to supply any such books to any party *at a low price*. Arrangements have been made with the leading publishers in America and abroad, by which at the order of **The Hebrew Book Exchange**, books are mailed directly to any post-office in the United States or Canada. All money in payment for books must be forwarded to **The Exchange**. From the nature of the case the terms must be strictly *cash in advance*.

It will, so far as possible, find sale for any books in this department, which are in the possession of private individuals.

III. THE BUREAU OF PRINTING AND PUBLICATION.

The possession of a large and well-selected outfit of printing material enables **The Hebrew Book Exchange** to do a special line of printing in Greek and Hebrew, and at no distant day it will be prepared also to do work in the Syriac and Arabic languages. Hence it proposes at once to publish a line of works on the Hebrew and kindred languages, as well as books of standard worth relating to Old Testament history and interpretation.

IN GENERAL.

1. Do you not recognize the value of such an undertaking?
2. Will you not give it your sympathy and substantial support?

LITERARY NOTES.

The Proceedings of the Society of Biblical Archæology for February, 1883, contains the following items: A paper on Babylonian tablets relating to householding, by Theo. G. Pinches, also upon the name Ben Hadad. There are some points of interest in the last, as will be seen from the following: The God Rimmon was known by about forty-one different names or words. He was the air-god of the Akkadians, the thunder-god of the Syrians and Assyrians. In the Akkadian his name was Mer—wind, and was written in the cuneiform in the form of a cross—Mer-Mer—repeated four times and crosswise. Another interesting fact is brought out by Mr. Bertin. The orientation of the Assyrians was not according to the points of the compass, as with the Egyptians, but their square turned from the north to the west—the north side being cornerwise, or, in fact, north-west, and the other side corresponding—that is the points of the Assyrian square were north and south, and not the sides.

Mr. Samuel Birch, the President, also referred to the early Egyptian notion that a spirit corresponding to the spirit of the dead, was supposed to reside in the statues which were deposited in the sepulchres, especially those of the V. and VI. Dynasty.

S. E. Cassino & Co. have in preparation the handsome work on "The Manners and Customs of the Ancient Egyptians," by Sir J. Gardner Wilkinson. The plates are being made from new types, and the edition will include all the illustrations, colored and otherwise, of the English edition. The first of the three volumes will be ready in June, the second in August, and the last in October.

"For the English reader the best available Bible geography is," says the *S. S. Times*, "Carl Ritter's 'Geography of Palestine and the Sinaitic Peninsula,' as translated by the Rev. William L. Gage. It is in four volumes, octavo (Appleton, $14). But a very good compendium of information in this field, and in a wider one also, is Prof. E. P. Barrows' 'Sacred Geography and Antiquities' (American Tract Society, $2). The best compact series of maps, with added notes of explanation, is the Rev. Samuel Clark's 'Bible Atlas,' published by the Society for Promoting Christian Knowledge (for sale by E. & J. B. Young & Co., $5)."

Complementary to his version of the Psalms, the historian Graetz will shortly publish a critical commentary upon that translation, to be issued in two octavo volumes.

Anson D. F. Randolph & Co. have published "The Jews, a Prediction and Fulfilment, an Argument for the Times," by Rev. S. H. Kellogg.

Digitized by Google

JUNE BOOK LIST.

(Notice that the prices given include Postage.)

I. BOOKS OF REFERENCE.

Smith, Dictionary of the Bible (Am. Ed.) 4 vols. net	$16.00
Englishman's, The, Hebrew and Chaldee Concordance of the Old Testament, 3d ed., 2 vols.	15.00
Fuerst, Hebrew and Chaldee Concordance	22.00
Young, Analytical Concordance	2.50

II. OLD TESTAMENT TEXTS.

Hebrew Bible, Hahn	$ 2.70
" " Theile	3.00
" " Letteris ed.	2.25
Baer and Delitzsch Texts, bound separately, paper; Genesis, Job, Isaiah, Minor Prophets, Proverbs, each	45
Psalms, Ezra, Nehemiah and Esther	55
Theile's Texts, bound separately, paper; Genesis, Minor Prophets, Isaiah	30
Pentateuch	1.00
Psalms	35
Job	25
Green, Hebrew Chrestomathy	1.75
Psalms, Hebrew, and English	1.00
Wright, Text of Genesis, various readings and grammatical and critical notes	1.65
Septuagint, Bagster's	1.75
" Vatican text, with historical account of text	3.50
Septuagint, Tischendorf's	6.00
" Van Ess	3.75
Vulgate, Tischendorf's	6.60
Jonah, Wright's ed. of the Chaldee, Syriac, Æthiopic, and Arabic texts	1.35

III. GRAMMARS AND DICTIONARIES.

Gesenius, Hebrew Grammar, Mitchell	$ 2.35
Green, Hebrew Grammar	2.35
Davidson, " "	2.60
Davidson, Outlines of Hebrew Accentuation	1.25
Bickell, Outlines of Hebrew Grammar	1.10
Lehrnthal, B., A Practical Hebrew Grammar	50
Harper, Elements of Hebrew by an Inductive Method	2.00
Ewald, Hebrew Syntax	3.25
Mueller, " "	2.10
Driver, " Tenses, 2d ed.	2.50
Davies Hebrew and Chaldee Lexicon (Mitchell)	3.20
Gesenius, Hebrew and Chaldee Lexicon (Robinson)	5.75
" " " " " (Tregelles)	4.75
Fuerst, " " " " 4th ed.	8.50
Harper, Hebrew Vocabularies, 2d ed	1.25
Girdlestone, Old Testament Synonyms	5.00

Information concerning Texts, Dictionaries, and Grammars in the Chaldee, Samaritan, Syriac, Arabic, Æthiopic, Assyrian, etc., furnished on application.

IV. COMMENTARIES.

Lange, 25 vols. each	$ 4.00
Keil and Delitzsch, 29 vols., each	2.40
Whedon, 6 vols., each	1.90
Speaker's, The Commentary, 10 vols., each	4.00
Pulpit, The Commentary, 9 vols., Eng. Ed., each	3.50
" " " " Am. " "	2.00
Murphy, Genesis	2.40
" Exodus and Leviticus, each	2.00
" Psalms,	2.80
Conant, Genesis	75
Bush, Gen., Ex., Num., Joshua, Judges, each	1.00
Perowne, Psalms, 2 vols	5.40
Spurgeon, Treasury of David, 6 vols., each,	2.00
Alexander, Isaiah, 2 vols	5.20

V. STANDARD.

Harman, Introduction to the Holy Scriptures	$ 3.20
Bleek, Introduction to the Old Testament, 2 vols.	3.60
Keil, Introduction to the Old Testament, 2 vols.	5.00
Angus, Bible Hand Book	2.40
Geikie, Hours with the Bible, 5 vols., each. I. Creation to the Patriarchs; II. Moses to the Judges; III. Samson to Solomon; IV. Rehoboam to Sennacherib; V. Manasseh to Zedekiah.	1.20
Murray, Origin and Growth of the Psalms	1.20
Rawlinson and Hackett, Historical Illustrations of the Old Testament	1.00
Stanley, The Jewish Church, 3 vols., each. I. Abraham to Samuel; II. Samuel to the Captivity; III. Captivity to the Christian Era.	2.00
Kurtz, History of the Old Covenant, 3 vols., each	2.40
Smith, Student's Old Testament History	1.15
Ewald, History of Israel, 5 vols	23.00
Rawlinson, The Origin of Nations	80
" Ancient History (Manual), net	1.25
Wilkinson, The Ancient Egyptians, 2 vols.	2.80
Lenormant, Manual of Oriental History, 3d ed., 2 vols.	4.50
Rawlinson, History of Ancient Egypt, 2 vols.	5.25
" The Five Great Monarchies; Chaldea, Assyria, Babylon, Media, and Persia, 3 vols.	3.00
Sharpe, History of Egypt to A. D. 640, 6th ed. 2 vols.	3.50
Palmer, The Desert of the Exodus	2.40
Bonomi, Nineveh and its Palaces	1.75
Layard, Discoveries in Nineveh and Babylon	3.20
Smith (Geo.), Assyrian Explorations and Discoveries.	3.20
" " Chaldean Account of Genesis (New ed).	2.40
Cory, Ancient Fragments of Phœnician, Carthaginian, Babylonian, Egyptian,, and other authors	3.25
Conder, A Hand-book to the Bible, a guide to the study of the Holy Scripture derived from Ancient Monuments and Modern Explorations	1.40

VI. MISCELLANEOUS.

Curtiss (S. I., Jr.), The Levitical Priests	$ 1.75
Godet, Biblical Studies on the Old Testament	1.75
Gibson, The Mosaic Era	1.20
Allen, Hebrew Men and Times (New ed.)	1.20

Digitized by Google

Hessey, The Moral Difficulties of the Bible (Boyle lectures) 75
Haley, Alleged Discrepancies of the Bible. ..... $ 1.40
Bartlett, From Egypt to Palestine 2.80
Bragsch-Bey, History of Egypt under the Pharaohs 10.80
Ancient History from the Monuments; Egypt, Assyria, Persia, Babylonia. Each one vol. Each 80
Stanley, Sinai and Palestine 2.00
McCardy, Aryo-Semitic Speech 1.60

VII. NEW BOOKS.

Stebbins, A Study of the Pentateuch ..... $ 1.00
Watts, The Newer Criticism 1.80
Delitzsch, The Messianic Prophecies 2.00
Green, Moses and the Prophets. Paper, 50c 1.20
Elliott and Harsha, Biblical Hermeneutics 1.20
Merrill, East of the Jordan 3.20
Smith (W. Robertson), The Prophets of Israel 1.40
Kuenen, National Religions and Universal Religion 1.20
Delitzsch, Old Testament History of Redemption 1.75
Smith (W. Robertson), The Old Testament in the Jewish Church 1.40
Faiths of the World,—St. Giles Lectures 1.20
Wordsworth, The One Religion (Bampton Lect) 2.80
Kluns, Harmony of the Bible with Science 2.40
Palmer, Home Life in Bible 2.90
Lenormant, The Beginnings of History 2.00
Cross, Introductory Hints to English Readers of the Old Testament 2.25
Rawlinson (Canon G.), The Religions of the Ancient World ..... .80

PUBLICATIONS
—OF—
THE HEBREW BOOK EXCHANGE.

HEBREW VOCABULARIES, second edition, 8vo, pp. 128. Price $1.25.

There are in Hebrew about *one thousand* words which occur over twenty-five times. In the "Hebrew Vocabularies" these words are arranged in lists:

I. **Verbs** occurring (1) 500—5000, (2) 300—500, (3) 200—300 (4) 100—200, (5) 50—100, (6) 25—50 times.

II. **Nouns** occurring (1) 500—5000, (2) 300—500, (3) 200—300, (4) 100—200, (5) 50—100, (6) 25—50.

III. **Verbs** occurring 25—500, arranged according to their classes: (1) Perfect Verbs, (2) Pe Guttural, (3) Ayin Guttural, (4) Lamedh Guttural, (5) Pe Nun, etc., etc.

IV. **Nouns** arranged according to their signification as relating to (1) the Celestial World, (2) Fire, weather, etc., (3) Divisions of Time, (4) Divisions of Water, etc., etc.

V. **Prepositions, Adverbs, Conjunctions, and Interjections.**

VI. **English words with their most common Hebrew Equivalents**: (1) Nouns—one hundred, (2) Verbs—one hundred.

"An excellent, valuable book, showing colossal industry."—*Dr. Friedrich Delitzsch, Leipzig, Germany.*

The "Hebrew Vocabularies" is used as a text-book in several of the largest Theological Seminaries of the country, at Auburn, Oberlin, Congregational (Chicago), Bangor, Louisville and Newton Theological Seminaries.

ELEMENTS OF HEBREW, BY AN INDUCTIVE METHOD. Third edition, revised and enlarged, 8vo. pp. 121. Price, $2.00.

"The method pursued is the so-called *Inductive*. The first four chapters of Genesis form the basis, and a thorough knowledge of these chapters is presupposed on the part of all who undertake to study it. When these chapters fail to produce examples of a given principle, words are taken from other portions of the Old Testament, and in most cases the book, chapter and verse are indicated. Additional material is furnished by the various Paradigms and the forms taken from them. The principle underlying the whole method is this: *So far as possible let the student master facts before principles; let no principle be presented for his consideration until he has had several illustrations of that principle.*"

A HEBREW MANUAL, *now ready*. Price, $1.00.

This manual contains (1) The Hebrew text of Genesis I—VI, together with (2) a literal translation of Genesis I—IV; (3) a vocabulary of the words occurring in Genesis I—VI; (4) I—VI unpointed, etc., etc.

Address THE HEBREW BOOK EXCHANGE,
MORGAN PARK (near Chicago), ILL.

Digitized by Google

ANOTHER SPECIAL OFFER!

A STUDY OF THE PENTATEUCH,

FOR POPULAR READING.

By RUFUS P. STEBBINS, D. D.

This book, though scarcely a year old, has met with wide-spread and deserved popularity. Scholarly, simple, keen, bracing and rational but not rationalistic, it is within the means and worthy the perusal of every clergyman.

RETAIL PRICE, $1.25.

The Hebrew Book Exchange will supply all orders for 90 cents, post-paid.

One of the best, if not the best antidote to Robertson Smith's "Old Testament in the Jewish Church" in the possession of the English-speaking public.—CHRISTIAN ADVOCATE.

STEBBINS' STUDY OF THE PENTATEUCH and THE HEBREW STUDENT, ONE YEAR, FOR $1.75

THIS OFFER IS OPEN,

1. To those who desire to become subscribers to THE HEBREW STUDENT.
2. To old subscribers who desire to *renew their subscriptions* for another year.
3. To any old subscribers who will obtain one new subscription.

Address THE HEBREW BOOK EXCHANGE, MORGAN PARK (near Chicago), ILL.

KIND WORDS FROM RECENT LETTERS.

I find much that is of interest and value in the HEBREW STUDENT, and have recommended it to my classes.
[Prof.] E. C. BISSELL.

It has given me great pleasure to see how much you are doing in Chicago to increase the interest in Hebrew study. I have taken the HEBREW STUDENT, and think it so well adapted to the wants of students that I hope it may have a wider circulation. [Prof.] I. PACKARD.

I can recommend the HEBREW STUDENT most fully. I esteem it of very great value to myself in connection with my work. There have already appeared in its pages a number of articles, any one of which is worth many times the subscription price. I should think it would be extremely valuable to almost any one interested in the tudy of the Old Testament. [Prof.] B. C. TAYLOR.

HOWARD UNIVERSITY,
WASHINGTON, D. C., Feb. 10, 1883.

As a subscriber to THE HEBREW STUDENT, and the interested reader of the successive numbers, it gives me pleasure to commend it to the attention of earnest students, and also pastors who wish to add to their knowledge of Hebrew and of the literature which bears upon the important controversies now waging respecting the Pentateuch and other portions of the Old Testament. It deserves a grand success!

WM. W. PATTON, President.

BANGOR THEOL. SEMINARY,
BANGOR, ME., Feb. 10, 1883.

I take pleasure in recommending THE HEBREW STUDENT to every one interested in Old Testament studies. I find it suggestive and very helpful for my own study. It seems to me that the present is a critical time, that this magazine is needed by all American students of the Hebrew Scriptures, and that there is nothing which can take its place. F. B. DENIO,
Prof. O. T. Language and Literature.

I find much in it to interest and instruct.
[Prof.] NATHAN E. WOOD, Beaver Dam, Wis.

I have read carefully THE HEBREW STUDENT since its first issue, and take pleasure in commending it to all students of the Old Testament. I know no work in the English language which supplies its place. The attacks upon the integrity of the Old Testament are to be met chiefly by an accurate knowledge of the original text, and by an equal knowledge of the literature connected with the text. In my opinion the HEBREW STUDENT will prove to be a great aid in both directions.
[Prof.] O. S. STEARNS, Newton Centre, Mass.

THE CRITIC. Who can help sounding the praises of this admirable literary production? *The Critic* is a New York publication devoted to literature, art, and the drama. Its criticisms so far as we have observed them are absolutely unconventional, which is saying much in these days. If *The Critic* were to be criticised, it would be on the ground that in trying to avoid showing a partiality towards the clergy, it seems to take a little pleasure in antagonizing them. But its reviews of current literature are in every respect most valuable and desirable for the minister.
Address: 30 LaFayette Place, New York.

THE HEBREW STUDENT has the privilege of exchanging with six Jewish journals. These are, *The American Hebrew*, *The American Israelite*, *The Jewish Messenger*, *The Jewish Record*, *The Hebrew*, and *The Hebrew Standard*. Of these the two first named are at the head in critical and literary worth. They are all among our most valued exchanges and have been most favorably disposed towards THE STUDENT from its inception. The Old Testament from the Jewish point of view assumes new aspects, which often serve to broaden and stimulate the current Christian conceptions. Some of these Journals are open to the charge of flippancy in dealing with matters of grave import, and sometimes are apt to assume a carping and quarrelsome tone. The fiction they furnish to their readers is not of a high order. Yet taken as a whole they have much that is valuable and instructive as well to Christian as to Jewish minds.

Digitized by Google

THE HEBREW SUMMER SCHOOL.

THIRD ANNUAL SESSION—JULY 2d–30th.

[Send for a descriptive pamphlet containing full information.]

1. Classes.—The School of 1883 will have the following Classes:—

(1) *Elementary*, for beginners; within the time specified, it masters the Elements of the language, and acquires a vocabulary of 200 words, and is thus enabled to read with ease the historical portions of the Old Testament.

(2) *Intermediate*, for those who wish to review from the beginning. Word and verse-memorizing, grammatical drill and critical translation constitute the chief work of the class.

(3) *Progressive*, for those who wish to go more into the minutiae of Hebrew Grammar, and for the exegetical study of the Book of Jonah.

(4) *Advanced*, for the critical study of Hebrew Syntax, and for the exegetical study of the Book of Jonah.

2. Extempore Translation.—Each class will read Hebrew *extempore*, under the direction of an instructor *two hours per day.*

3. Special Classes.—The following special Classes will be formed:—

(1) For translation of English into Hebrew.

(2) For conversation in Hebrew.

(3) For the study of Chaldee.

(4) For the study of Syriac.

(5) For the study of Bickell's Outlines of Hebrew Grammar.

4. Recitation.—Each of the four regular Classes will make two recitations a day (one on Saturday), the special classes, one recitation a day except Saturday. The exegetical work of the Progressive and Advanced Classes will be the same.

5. Lectures.—There will be delivered each day (except Saturday) at 4 P. M., a lecture on topics relating to Old Testament study. Among others we are permitted to announce as lecturers, Prof. William Henry Green, D. D., of Princeton; Prof. Howard Osgood, D. D., of Rochester; Dr. Henry Gersoni, of Chicago, and Rabbi B. Felsenthal, of Chicago. A full list of lecturers, with the subjects of their lectures, will be announced shortly.

6. Features.—The features of the school are

(1) The use of the Inductive Method in imparting grammatical instruction.

(2) The particular attention paid to translating *at sight*, and

(3) The importance attached to the memorizing of the most frequently occurring words.

7. Location.—The School holds its sessions at Morgan Park, eight miles south of Chicago on the C. R. I. & P. R. R. Special commutation tickets to Chicago and return, are issued to the members of the School.

8. Time.—The Session of 1883 will begin July 2nd, 10 A. M., and continue to July 30th, 5 P. M.

9. Expenses.—The whole expense, exclusive of washing, books and lights, will be *twenty dollars* for the four weeks, *of which five dollars must be paid when the room is engaged.* This includes room (furnished), boarding and *incidental fee.*

10. Tuition-fee.—No tuition-fee is charged.

THE HEBREW CORRESPONDENCE SCHOOL.

[Send for a descriptive pamphlet containing full information as to the amount and character of the work of each course.]

1. For Whom?—For ministers, and others who desire to study Hebrew, whether as beginners, or as more advanced students. The work is arranged to meet the wants of busy men, to save them time, and, so far as it is *wise*, labor in the prosecution of the study.

2. The Plan.—A printed lesson-paper is mailed to the student each week. This lesson-paper assigns the tasks which are to be performed, furnishes assistance and suggestions, and contains questions on the lesson, thus guiding the work of the student as though he were in the recitation-room. Every week the student mails to the Instructor a *recitation-paper*, on which he has written out (1) the tasks assigned in the printed lesson; (2) the answers to such questions as may be asked therein, and (3) any questions or difficulties which may have occurred to him in the study of the lesson. This recitation-paper is promptly returned with the errors in it corrected, and with such suggestions as it may be thought best to offer. In this manner each lesson in the course is studied and the results of the study submitted to the Instructor for correction, criticism, and suggestion. It cannot be doubted that the profit to be derived from such work is second only to that which is received from actual contact with the living teacher.

3. Present Status of the School.—Though organized but for two years, the School has over 500 members, including ministers, laymen, and ladies of every evangelical denomination, in almost every State, and in many countries. There is every reason to believe that within twelve months the number will reach 1,000. This, in itself, is a sufficient guarantee of the work which is being accomplished.

4. Courses.—There are four distinct and graded Courses of 40 weekly lessons each:

(1) *The Elementary*, for those who have never studied Hebrew.

(2) *The Intermediate*, for those who have done some work in the language, but desire to review the principles from the beginning.

(3) *The Progressive*, for the more advanced study of Hebrew grammar, and for the critical translation of the Book of Exodus.

(4) *The Advanced*, for the critical study of Hebrew syntax, the examination of Hebrew synonyms and the exegetical study of Isaiah XL.—LXVI. [This Course will probably include sixty lessons and will not begin until Jan. 1, 1884.]

5. Books.—Members of *The Elementary Course* use 1, Harper's *Elements of Hebrew, by an Inductive Method*, ($2), 2, Harper's *Hebrew Vocabularies*, ($1.25), 3, Harper's *Hebrew Manual*, ($1). Members of *The Intermediate Course* need Nos. 1 and 2 (but not 3), and in addition 4, A Hebrew Bible ($2.25), and 5, A Hebrew Lexicon ($3.20). Members of *The Progressive Course* need Nos. 1, 2, 4, 5, and 6, either Green's or Gesenius' (Mitchell's Davies') Hebrew Grammar ($2.35.)

6. In General.—(1) The tuition-fee is $10.00 per year payable semi-annually. (2) Members will be received *at any time.* (3) When it is necessary members may receive lessons, *one in two weeks* instead of *one each week.*

Address all communications to the Principal,

WILLIAM R. HARPER, MORGAN PARK (near Chicago), ILL.

Digitized by Google

WILDE'S
TAILOR-MADE CLOTHES

Are the only garments that meet the wants of the most intelligent and exacting trade.
Clerical and Professional men's outfits.
School, College and Dress-Suits.

Mothers of boys will admire our Children's suits.
10 per cent. Discount to Clergymen.

Fashion Book and samples sent upon request.
People who believe we sell the best goods at the most reasonable prices will fare better than those who dont.

JAMES WILDE JR., & CO.,

Cor. State and Madison Streets. . . . . CHICAGO, ILL.

FRANK REED, Manager.

GILES BRO. & CO.,

DIAMOND MERCHANTS and SILVERSMITHS.

WEDDING AND PRESENTATION GOODS.

Fine Watches a Specialty. **Trade Rates to Ministers and Churches.**

STATE AND WASHINGTON STREETS, CHICAGO.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google